

THE
SECOND VOLUME
OF THE
Farewel Sermons,

Preached by
some London and Country Ministers,

VIZ.

Dr. Seaman.

Mr. Venning.

Mr. Brook.

Mr. Collins.

Mr. Newcomen, of Essex. 28. December, 1662.

Mr. Beermans.

Mr. Naltons Funeral
Sermon.

Mr. Calamys Preached

Together with Mr. Lyes Sermon and Reherſal
at the Conclusion of the laſt Morning-
exerciſe at All-hallows in Lombard-ſtreet.

To which are added the Prayers of theſe
ſeveral Divines hereafter Named.

Mr. Calamy.

Mr. Nalton.

Mr. Jenkins.

Mr. Cradock.

Mr. Manton.

Dr. Anſley.

Dr. Bates.

Dr. Jacomb.

Mr. Warſon.

Mr. Lye.

Mr. Caryl.

Mr. Venning.

London : Printed in the year, 1663.

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20 MAY 1913
OXT. 25



THE
PREFACE
TO THE
Christian Reader.

Reader,

THe kind acceptance, the former Volume of Farewel Sermons lately Published, under this Title: VIZ. The Farewel Sermons of the late London Ministers: Preached August, 17. 1662. By

Mr. Calamy.

Dr. Manton.

Mr. Caryl.

Mr. Case.

Mr. Jenkins.

Mr. Baxter.

Dr. Jacomb.

Dr. Bates.

Mr. Watson.

Mr. Lye.

Mr. Mede, and

Mr. Ash's funeral Ser.

Hath found amongst the People of God,
both in City and Contry, and there great usefulness

To the Reader.

Intrest in private families, is our incorragement to publish this as a second Volume, and as we said of those, so may we say of these, they are the words of dying men, who count it there life to do there Masters work, we are bold to say, here is no design, but against sin, no Plot, but against Hells policy, no Treason, but to seize upon the Treasury of Heaven and to obtain a glorious Crown there, and seeing it hath pleased almighty God for our sin to call (as it were) so many laborours out of the harvest, as to there publick Ministries, let every one in his Closet labor to lay this to heart, for surely England sins are very great and heinous, that have so turned God and man against us, our teachers are layed aside by men, and some are called away from us by God, for as in the first Volume thou hast the Funeral of one: so this second in its close, must have a death head: The Righteous are taken away, but who layeth it to heart.

We might say much, as to the excellency of these following Sermons, they do breath forth the holyness and plainness of the Preachers spirits, who were very laborious and prosperous in the work of the Ministry, both
by

To the Reader.

by there Books and Preaching, the names and memories of the judicious and learned Authors of these Sermons are so precious to us for their great worths and eminent abilities, that we cannot but rejoyce at the publication of these their labours, that are so profitable, and that these are such, we are confidently assured. If thou question the truth of this, come and see, thou shalt find much cause to encrease thy tears in the remembrance of those faithful Laborers, that sin hath deprived England of. We commend them therefore to thy perusal and the blessing of the Lords Grace, if thou finds any Errata in word or phrase or any thing that seem imperfect, impart it not to the reverent and learned dispencers, but to the transcribers hereof, so I commend thee to God.



Farewel.

The first thing that I observed, when I
 stepped out of the carriage, was a
 perfect silence. The only sound that I
 heard was the soft rustle of the leaves
 of the trees that lined the path. The
 air was so still, that I could hear the
 beating of my own heart. I felt as if
 I had entered a world of my own
 making. The sun was shining brightly
 in the sky, and the birds were singing
 merrily. The flowers were in full
 bloom, and the grass was so green, that
 it looked as if it had been painted.
 I walked on for some time, and I
 felt as if I had reached a new world.
 The beauty of the scene was so great,
 that I could not help but feel that I
 was in a paradise. I had never before
 seen such a beautiful place. The
 silence was so perfect, that I felt as if
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Doctor SEAMAN'S Farewell SERMON.

HEB. 13. 20, 21.

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory, for ever and ever, AMEN.

THe Apostle being now upon the conclusion of this *Epistle*, after a very large discovery of *Jesus Christ*, in all those things that belong to his *Person*; concerning his *Nature*, as *God*, as *Man*, and concerning his *Offices*, especially concerning his *Priestly*; and concerning the blessings and benefits, especially in the matter of *Sacrifice*, doth in this last *Chapter*, insist on matters *Hortatory*: and, in the words, draws near to a conclusion, which contains a *Prayer*, wish, or desire, which he puts up unto *God*, in the behalf of them, in order to their good and benefit. *Now the God of Peace that brought again, &c.*

In which words, considered by themselves there are two things considerable.

- (1) The matter of the Apostle's Prayer.
- (2) The grounds, which he doth insinuate for Audience.

In the things he desires, the *Matter of the Prayer* is laid down in the 21 v. and is summarily and generally propounded in several expressions; yet neverthelesse so as they have their Specialities belonging to them. In the beginning, he shews what he aims at, *make you perfect*, &c. In general, it refers to their Sanctification, that they might be thoroughly sanctified, as to their inward man, and outward Conversation, as to those things that belong to them, in the Habits of their Minds, and external Carriage.

The grounds which the Apostle uses, by way of insinuation for Audience, are contained in the words of the 20th. verse; wherein we have a very large Description of the Person prayed unto; *The God of Peace that brought again from the Dead our Lord Jesus*, &c. He describes him under such Notes, and Marks, as serve much for enlargement and inforcement, in the matter of his Prayer.

But here a Question may arise; Seeing *Grace* is the thing the Apostle principally desires, and 'tis usual with holy men, both under the *Old* and *New Testament*, to choose out such *Attributes*, as fute most with their particular occasions, and are most agreeable to those requests they have, why he doth not apply himself to God, as *the God of all Grace*; but rather, *the God of Peace*?

Therein first, the Apostle seems to make use of that same liberty, which belongs to holy men. As there is, in the generall, a *Liberty* left to God's People from God himself: *Paul*, in this place makes use of that liberty he had, as to the manner of Prayer; using such a description of God, as seemed good to him at the present. But, secondly, if he be *the God of Peace*. it follows, he is *the God of Grace*. If God hath glorified himself so far among the *Hebrews*, as to reconcile them to himself, by the blood of Christ, then there is no question God will proceed

proceed further; and having provided for those things, which appertain to their *Justification*, no question but he will for those things that are necessary to their *Sanctification*. Therefore, the Apostle argues plainly from *Justification* to *Sanctification*; He that justifies his people through the *blood of Christ*, sanctifie you by the Spirit of Christ; make you perfect to do his will, working in you that which is well-pleasing in his sight, &c. so desires, we should be sanctified, on the consideration of our *Justification*; having provided for *Justification*, by the blood of Christ, follows *Sanctification* by the spirit of Christ, 1 *Thes.* 5. 23. And the very God of peace sanctifie you wholly &c. That God who is ally'd to you the God of Peace, and hath provided for you peace. I desire he would further provide *Sanctification*: for *Sanctification* is nothing else, but the effect of that Grace, which is procured for Believers, through the blood of Christ. There is no access to God, for *sanctification* of our Natures, until we prevail with him for the *Justification* of our persons; and he first shews himself to be a God of peace, by way of *Justification*, before a God of Grace, by way of *Sanctification*. But, to proceed,

First, for the description of the Person; wherein take notice of him.

(1) By one of his *Attributes*.

(2) By one of his special *Works*, whereby he hath manifested that *Attribute*.

(1) The *Attribute* of God, is imply'd under those words, that he is called the God of peace. The gracious God that provides for Reconciliation between himself and sinners; that finds out ways and means to win those who are by Nature Children of Wrath, to be the Children of God. There is no peace, but God is Author of, Whether *natural peace*, or *civil peace*, or *political peace*, he is pleased to provide for them: but there is a

transcendent kind of peace, which doth with a peculiarity belong to God's People *i. e.* *Spiritual Peace* between God and Sinners, and that *inward* peace that we enjoy, if our Conscience hath been troubled with terrors of sin, wrath &c. Peace belongs so to God, as none of the Creatures can have any glory of it, (*Psalm 4. 7.*) This Peace, is God's Peace: none can effect it, or devise it, but God; and with respect to this, he is more especially called *the God of peace*: because he hath found out a way to make Reconciliation between God and his sinful perishing Creatures, *2 Cor. 5. 19. Ephes. 2. 14, &c. Col. 1. 13.*

(2) There is a special *Work* of God attributed to him, that the Apostle takes into consideration, *i. e.* That he [*brought again from the Dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant*] wherein we have many words, and every word its weight; and we shall scarce be able to weigh every one so, as to take the full sense and emphasis of them. In the words, there is,

(1) Something *imply'd*.

(2) Something *express'd*.

(1) Something *imply'd*; namely, That *the Lord Jesus Christ was sometimes in the state of Death*; and that *being in the state of the dead, it was not any ordinary power, way, or means, could ransom him*: He was in the state and condition of the Dead: he was, for a while, under the power and dominion of Death; his body, for the space of three days, lay in the Grave, and in that sense, was under the Dominion of Death, as all dead men are. The *great shepherd of the sheep* could not have his own life, in some sense: no interest he had in God, by virtue of his Sonship, or any of his Offices could save him from Death, though the Son of God, an Head of the Church; and, Christ looked upon it so far from being

being below him, as he thought it necessary for him, and it was his glory, *Job. 10. 11, 12. I am the good Shepherd; the good shepherd giveth his life for the sheep: but he that is an Hireling, and not the shepherd, whose own the sheep are not, seeth the Wolf coming, and leaveth the sheep, and fleeth, &c.* Hirelings, they have no such spirit or principle in them, that they should lay down their lives for the Sheep: but he so much respected his Father's glory, and good of his Flock, finding there was no way to bring them to Salvation. As he deny'd himself, in all other respects, for their good: so, in this respect, layes down his Life for them. And herein the Church of God seems to have a deadly kind of wound, to be at a deadly loss, *Zach. 13. 7. I will smite the Shepherd, and the sheep shall be scattered.* But herein lyes the wonderful goodnesse and wisdom of God, he is pleased to improve, as the life, so the death of Christ, for the good of his Church, *Luk. 24. 16. Ought not Christ to have suffered these things?* It was very expedient, that seeing the sheep could not otherwise be saved, but by the Shepherd's dying, that the Shepherd should lay down his life for the sheep: and seeing no other way, to make Reconciliation to God, it was very expedient Christ should dye. Therefore, 'tis to be taken notice of That it doth not mis-become the Head, therefore not the Members of the Body. they must be content to lay down their Lives for their Flock, for so did the great Shepherd.

(2) Something express'd. Where, take notice, First, of the Person spoken of. Secondly, of that which is given us to be taken notice of in particular.

(1) The Person to be taken notice of, is. Our Lord Jesus Christ. That which we have considerable, is, First, The Title that belongs to him in his Church: in this regard, called, *The great Shepherd of his sheep;*

The Shepherd of the sheep, yea, the great Shepherd of the sheep. Whatsoever glory was to be communicated to any Member of the Church, it was first put into the Head, before they were to be made partakers of it. Some were to be made inferiour Ranks, (*Ephes. 4. 11.*) But it was not fit any should have such glory, to be called *shepherds*, before he had that honour on him. Therefore, 'tis *the great shepherd*; he that is Shepherd not of a particular Congregation, but of the whole Church of God, he is the Saviour of all his body, he hath the full number of all the Elect, both among the *Jews and Gentiles*, committed to his charge to save.

(2), What betides this great Shepherd, through God's grace towards him, that is, that *he is brought again from the dead*, i. e. that he doth attain to a state of Resurrection. And here take notice of this by the way, for Consolation; The great Shepherd of the sheep doth *dye*, but the great Shepherd of the sheep *rises* againe, Herein argues God's love, that though he would suffer him to dye, yet not to see *Corruption* (*Psal. 16. 10.*) because he is the *great shepherd*, therefore he must *dye*; but because he is the *Great Shepherd*, therefore he cannot continue in the state of the Dead; Death must not triumph over the great Shepherd of the sheep no, not by any means. As it was *necessary* that he should *dye*, much more, that he should *rise* again. We read, *Revelations* the eleventh, concerning two Prophets: when they had finished their course, they dye; and their dead bodies are cast into the Streets, &c. but we read also of their Resurrection. There is a two-fold state incident to those Persons, one estate of *Dying*, another estate of *Rising*; and so it is not peculiar to Christ onely, but to others with him. The *great shepherd of the sheep dyes*; no wonder, if the *little shepherds dye* too. But the great Shepherd is *raised*, so shall the little ones in their

their order, and in their time, (1 Pet. 5. 6.) *When the chief shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.* Resurrection is that which Christ exemplifies first in his own Person, in order to assure all his Members, they shall attaine to the same state with him; and God is as easily able to provide, when he sees expedient, to raise them from the Dead, as to suffer them to dye. Christ he [brought again] by a high hand, and in a tryumphant manner; he did not so with so much sorrow and trouble to himself, and his Disciples, go to, as tryumphantly come from the Grave: So can God, with a word, in a moment bring them to life again.

(2) By what meanes the great Shepherd comes to have this honour confer'd upon him, that he should be raised from the dead? There was worth enough in his Person, but 'tis not altogether ascribed to this; but (*through the blood of the everlasting covenant*) i.e. by, and in, the vertue and efficacy of it: he had dyed as a Priest, and his blood was a blood of Sacrifice, and it was shed for the remission of finnes, and salvation of Souls; because Christ did dye for so noble an end as this, and in such a manner, as that his death became a Sacrifice, and did seal the everlasting Covenant, whereof Christ is the Mediator; therefore with consideration of this blood of Christ, and of the ends, uses, and benefits of it: hereupon it is Christ is raised from the dead. In the 9th of *Zach.* the Resurrection of Christ was prophesied of, but by vertue of his blood-shed; so that Christ was more fit to be raised, who dyed for such noble and honourable ends, as the glory of God, and salvation of his people, in the vertue of that Covenant God hath made, and in the vertue of the blood of Christ shed for the sealing of that Covenant.

Now, what this Covenant is, is worthy to be consi-

dered, because of its Epithets : Called here *Everlasting Covenant* : There was a Temporall Covenant God made with the people of *Israell*, and that was sealed and confirmed by the blood of *Bullocks, &c.* Christ took not on him this Covenant, he did not bind men to stand by those termes contained in the Covenant ; for indeed, Christ came to make it void. There is an *Eternal* Covenant, and that is nothing else but those termes of grace and favour, which are proposed to us in the Doctrine of the Gospel, which amounts to this, Who ever repents shall be saved : He that repents, and forsakes his sin shall find mercy ; and that he will be mercifull to all on these Conditions in all parts of the World ; for these termes God will not repent of. If men repent, they shall have the benefit of it, and whoever believes shall be saved. 'Tis called [*Everlasting*] because God will abide by it, both here and hereafter ; the states of all shall be determined, according to the termes of this Covenant. Now Christ shed his blood to procure those termes contained in that Covenant ; for the case of poor sinners was so miserable, that they could never come to have all their sins pardoned, and their Souls certainly saved, unlesse Christ had dyed and shed his blood, and so to satisfie Gods Justice, that it might be free for him to be mercifull, where he would be merciful. The Covenant is founded in the blood of Jesus Christ, that blood being the *blood* of the *Everlasting Covenant* : therefore the Apostle so magnifies it, of all the great and Gospell-blessings that belong to the New Testament, to the Condition of a Child of God, there is not any one like unto this, *The blood of the everlasting Covenant* ; they that come to this, and have the benefit of this, they shall be surely justified, and eternally saved in the vertue of this blood. In the business of being saved by *Faith*, it contributes nothing more,

but

but as 'tis an Instrument to bring us to be made partakers of the benefit of this blood : we are saved not by the vertue of *our believing*, but by the vertue of *his blood* ; so that, 'tis not so much the *act*, as the *object* of Faith, that saves. Christ rose in the vertue of his blood, and all our Comforts and Hopes are founded in his blood. The blood of Christ was of so much value with God, as that he will raise him from the dead, and 'tis of so much vertue to us, that through it we shall have Justification, Sanctification, and Salvation. God being so good and gracious a God to Jesus Christ and his Church ; hereupon the Apostle imboldens himself to desire this further manifestation of his love, that where he hath so bountifully provided for the justification of sinners through the blood of Christ, that he would provide for their sanctification by his Spirit. Hence observe,

(1) God is, with some singularity, *the God of peace*.

(2) To the end that God might shew himself to be the *God of peace*, he hath provided an all sufficient Saviour for his people, here called the *Great shepherd of the flock* ; and God being of a gracious disposition towards them, provides to that end Christ shall take the care of them, and of all those things that pertain to their Eternal welfare.

(3) It was expedient this Person shou'd dye, though the *Great shepherd* ; Nay it was *necessary*, that it might be so much more verified and manifested, that he was the Great Shepherd of the sheep, that he should lay down his life for the flock.

(4) It was as necessary that Christ should be *raised from the Dead*, as that he should dye. Therefore his continuance was but a Temporary, nay, a Momentary time to him. Now Christ is risen, yea, all power in Heaven and earth is committed to him ; and if he was
able

able to doe any thing for his people before, much more now.

(5) The Resurrection of Christ doth arise partly from the Tenour of the Covenant God made with man, and partly from the virtue and benefit that was in the blood of Christ. God put himselfe into a Covenant, Christ was mediator of it, and in vertue of that Covenant, sinners must be saved; but the Saviour must first save himselfe, raise himselfe from the dead, and then hath all power committed to his hand, &c. There are two things I would have you further observe and carry away.

(1) That Christ is indeed *the only great shepherd of the sheep*. Whatsoever others there are, they make to his own interest, whosoever there be that may possibly indite themselves under his name and notion, yet this is undeniable, that Christ is the only Great Shepherd of the sheep; therefore in the concernments of the Church there is none Christians should honour, as Christ; and whose voyce they ought to hear before his, or by whom they should be Ruled and Governed but by Him. If Christ be the Great Shepherd, then the Church, must hear his voyce, for *my sheep hear my voice, &c.* And if He be the Great Shepherd then the Church must be Ruled by him, for the Shepherd must have the ordering of the flock, and the flock must be at the disposall of the Shepherd; and then Thirdly, The flock of Christ must be careful to please him (for ear he set his Dog upon them) that we provoke him not to exercise his correcting power. He hath his Rod of Discipline (as well as his Staffe and Crook) which is to be performed by others as seems good to him, for he hath many wayes to let loose the Devill on his owne Children. *Satan* had a desire to afflict *Job*, and GOD gave way to it, &c. The Church of God, is
Gods

Gods Spouse and there is a great deale of love between the Husband and Wife, between Christ and the Church: Yet *Psal. 4. 5.* this she is so solemnly charged with all. God hath made Christ a head to his Church, therefore his Church must be Ruled by Christ; and 'tis not for the Church to say, The inferiour shepherds would order me thus and thus, we must in the mean while say, but what doth Christ say in such cases? It is not for the Church to go aside by the flocks of his Companions, (*Cant. 1. 7.*) The Companions of Christ pretend to be Shepherds of the sheep as well as he, but have not that power Christ had: They have their Societies, and would have the ordering of them; but the Church desires to know where she may hold communion with Christ, that she may not turne aside by the flocks of his companions. There is many Disputations among inferiour shepherds, but this is out of all dispute, that Christ is the Great Shepherd of the sheep. That great man at Rome never pretended higher, than to be the Vicar of Christ, and Successor of Peter: now we know, that the principall is much more to be regarded than this Vicar; therefore if Christ be the Great Shepherd, surely the sheep of Christ must hear his voice before all other shepherds, specially since Christ hath spoken so signally in the case, *My sheep hear my voice, and they follow me, a stranger will they not follow for they know not the voice of strangers.* And God having so solemnly commanded (*Matth. 17. 5.*) *This is my beloved Son, in whom I am well pleased, hear ye him.* The Great Shepherd must be heard before all little shepherds. The little shepherds have their division, *Act. 20. 29.* *After my departure shall grievous Wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things, to draw away disciples after them.* True shepherds are alwaies careful to make Disciples

Disciples for Christ, and to bring all Disciples to Christ. All *John's* work was to *make Disciples* to put them over to Christ, not to make *disciples* to himself, but to make over all his disciples unto Christ. If any man will gather, he must gather for Christ, not himself; others would draw men unto any matter or manner of Doctrine, Government, &c. But our eye must be upon Christ, and our ear open to his voice; and our hearts awed with his will and mind in Scripture, made known to his Church; And they love not Christ as they ought, that desire not to hear his voice before any others in the world, for he is the great shepherd of the sheep.

2. Though he be the great shepherd of the sheep, yet he *died*; and though he dye, yet because he is the Great Shepherd of the sheep he is *raised* againe. The great Shepherd *dies*, the little Shepherds must not think much of it, if they be called to *dye*: We must be contented, it be exemplified in us if occasion serve; for, if God spared not the Great Shepherd, What have the little shepherds to pleade for themselves they should be spared? If the case fall out, while I labour to serve the Church as I can, I come to suffer for the Church; in the end I doe rejoyce, and I will rejoyce. And truly we had need to pray for such a spirit as this: for, if this was in the Great Shepherd of the sheep, it will very well become the little shepherds. But against the fear of Death, here's the comfort. The Great Shepherd of the sheep *dies*, yet is raised from the dead; so shall the little Ones; not one member of the Flock, death can alwayes triumph over him. In this respect, Christ will have all his members to be raised, in that he got the victory over death, for Christ arose as the *First Fruits*, and ascended into Heaven as a *fore runner*. Though we may have denial as to the advancing of Christs service, &c. Yet the Resurrection of the dead is that we must take

take into our thoughts, and 'tis our solid comfort, God will one day bring all the sheep together into one fold, and *David* shall be their King, and have the Ruling and ordering of them to all Eternity. There is a Resurrection to little shepherds: when we come to lay down our natural lives, we can look for no other recompence for it but our Resurrection, and the thoughts of it must be our comfort. And oh! how doth this encourage us to come unto God, though sinne be heavy upon us: Remember, there is a *God of peace*, that takes to himselfe this name for this very end, that sinners may know, for their encouragement, that Reconciliation is wrought out between God and them through *Jesus Christ*; and if they will but come and take hold of the blood of the everlasting covenant, *Christ* hath said they shall have all the blessings and benefits promised in the covenant of Grace, and that the blood of *Christ* can procure for them; they shall have forgivenesse of sinnes, and salvation of soul. Therefore, when we consider *Christ* hath dyed to have a flock, and for saving of the flock, and to make himself the *God of peace* through his blood, this should comfort us.

It remains, we come to consider of the *matter of the prayer*: this is very full. *Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, &c.* Here we are to observe two things, First, The *matter* of the *Apostle's* desire, Secondly, The *measure* of it. The *matter of his desire* is, that the *Hebrewes* may be made perfect in every good work to doe the will of God, i. e. that they may be fully and thoroughly regenerate, sanctified throughout both in soul and body, and that they may be furnished with all Graces, and inabled for every duty. Take notice of every one of the expressions: First, *Make you perfect*: 'Tis the duty of christians, to perfect every good work,

work, to cleanse themselves from all the impurity of flesh and spirit, and to perfect holiness in the fear of the Lord, (2 Cor. 7. 1.) Secondly, In every good work, in matters of *Piety, Righteousness, Charity, Sobriety*; for within these heads, most of these things may be comprehended that belong to Christians, they will go a very great way to make a perfect Christian, but that Christian cannot be perfect; that is not sanctified in every one of these. Thirdly, *To do his will*; that you may be ready, chearfully willing to do his will on all occasions.

But, how is it possible flesh and blood should attain to this? that they should be *perfect to every good work*? Why, saith the Apostle, *working in you that which is well pleasing in his sight, through Jesus Christ, Working in you*. You see thereby, All our Works depend on God's, and 'tis in vain for us to build on any Foundation but this; for 'tis God that worketh in you, both to will, and to do, of his good pleasure, &c. Col. 2. 12. through the Faith of the operation of God, *working in you*, or doing in you, or causing in you, or making in you, that which is well-pleasing in his sight. Our work is to depend on God's work; our outward working, depends on God's inward working.

Again, that which is acceptable in God's sight, but tis only through Jesus Christ, Good works themselves, though never so good, agreeable to the Law and Gospel; yet if God look not on our persons and works through Christ, they will not serve the turn, ye cannot be accepted; *working in you, that which is well-pleasing in his sight, through Jesus Christ*. Will God be pleased with nothing, but onely for Christ Jesus his sake? and if it do not please Christ, will it not please God? 'Tis truly, plainly, verily, so. That which God cannot accept of through Christ he doth not accept of at all; but now things

things are so ordered, that God hath put all things into Christ's hands ; Christ Jesus hath the ordering of the *Worship* and *Government* of the Church, he hath the making of all the Articles of the Christian's Creed ; a christian is bound to believe nothing, but what Christ teaches, as necessary to Salvation ; so that in Christ we are compleat, if we believe, as he teaches us to believe ; and if we worship God, as he teacheth us to worship God ; and have such order and government concerning his house ; and walk so, as we desire in all things to please our Lord and Master, and have him before our eyes, then are we returned unto Christ, the Shepherd and Bishop of our Souls. But if we present God with any kind of Creed, Modell of Worship, or Government, that hath not Christ's Image and Stamp upon it, God will say, as Christ, concerning the Money ; *Whose Image or Super script ion doth it bear ?* If we can say, *Christ's* ; the way of Worship, we have learn'd from Christ, that Order and Government in the Church, we have learn'd from Christ, then the *Father* and *Son* will own it. If it have *Man's Super script ion* on it, not God's, or Christ's, I cannot tell how we should presume it can be acceptable to God, through Christ ; for God hath so confin'd himself, he will not be pleased, but through Christ ; and that all *Matters of Religion* in the *New Testament*, should be ordered according to *Christ's* mind ; as the *Old*, according to *Moses*. 'Tis necessary, we enquire after Christ's mind, in what we doe : If we can doe any thing, and in doing it, are sure it will be acceptable to God, through Christ, well and good ; otherwise not. This is the Apostles prayer, *That God would make them perfect in every good work to do his will, working in them that which is well-pleasing in his sight, through Jesus Christ.*

The Doxology. Whether we refer it to God, or Christ

tis all one; we have no body to honour and glorifie in
 the Church, but God, through Christ: We cannot tell
 how to divide those that are so nearly united. There-
 fore when we glorifie God, we glorifie Christ. And this
 we must observe: God hath ordered all mans concern-
 ments so, that we have nothing to plead for our Souls
 salvation, but Gods grace: the Rule is his Word, his
 Gospel that he hath made known to us: and therefore,
Let the word of God dwell in you richly, in all wisdom.
 There is a great deal of *Do*, in God's Church, about
 This and That: he that must determine the businesse,
 is Christ, and there are but two ways: the determining
 of things for the *present*, and for the *time to come*; here-
 after, by *questioning the matter of fact*; for the present,
 by *making of your Rule*. When the question comes, con-
 cerning the matter of fact, there he receives our Rule:
 What hath Christ said? How hath Christ provided in
 things of this nature? It's plainly so, and so: but in du-
 bious Matter, and customs, and the like, I know not
 how to answer them, when we come to answer Christ,
 when we shall put the Question; Did you not know
 whom you was bound to fear? Did I not speak nothing
 at all in the case, neither generally, nor particularly?
 could you not by any means come to understand my
 mind? I doubt we shall not be able to answer this. But
 we must say, we found a certain state in the Word; but
 having Lawes and customes among our selves, therein
 were at a stand. Why (saith Christ) was your *Laws* and
Customs above, or below my Word? Must your *Law*
 be ruled by my *Word*; or my Word by your Doctrine?
 Did not all christians hold out this, that the Word of
 Christ was above all Authority in the matters of Christ?
 Shall the members of the body become greater then
 the Head? Therefore, you could not be ignorant in
 this case: your own professing me to be so great, in all

my

my *Natures* and *Offices*; but when you come to practise, then you will deny me. Shall we be able to answer this? We must consider of this, that if we would please God, it must be through Christ; and then we must carry ourselves, as directed by Christ Jesus in his Word; and nothing can take us off that Principle, no pretence whatsoever; for *Christian Religion* is such a thing in the nature and substance of it, as Jesus Christ is the Author of. Therefore, if Christ be the Author, all that belongs to Christian Religion, as to its substance, we should account nothing of moment in Religion, but onely that which we can ascribe to Christ, as the Authour of it. The care of the Church is in the hand of Christ, whatsoever providences are let in on the Church, to exercise or try the Church, all must be born patiently; but every Member must worship him: God hath made Jesus Christ a *shepherd*, &c. In what he finds fault, we must not justify; what he commands, we must approve; what he calls to be done, we must practise: what is not his, we must not own as his. Much may be drawn from this, both for Instruction and consolation, that *Christ is the great shepherd*: Though he dye in his Members, he shall rise in his Members: I may say; though he dye in his Ministers, he shall rise in his Ministers, *Isa. 59. 21. As for me, this is my Covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever.* This is a part of the covenant, that the *Word* and *Spirit* of Christ, shall be continued among the Members, throughout all Ages: God will provide, his children shall not live without a *spirit*, neither without his *Word*; God hath engaged himself for

both; for the one, as well as for the other; that there shall be a super-addition, and perpetuating of them: and herein we must depend upon the faithfulness of *The great shepherd of the sheep.*



Mr. VENNING

His Farewell

SERMON.

Heb. 10. Verse 23.

Let us hold fast the Profession of our Faith, without wavering (for he is faithfull that promised.)

THat Christians are greatly concerned, not only to believe, and to make Profession of their belief, but to hold fast their faith, and the Profession of it, is that which I have already proved unto you; the several Obligations that lie upon Christians hereunto, have been in one or two Sermons handled among

mong you: the great Obligation here annexed is, (for he is faithfull that hath promised.) From whence, and from other places of Scripture, I have deduced several Arguments, and propounded them unto you; the last of which, was this; None can promise us better then God can; none can threaten us worse then God can, and therefore it concerns us to hold fast; If any body can do no more for you, or against you then God can; leave God, and cleave to that person: But seeing that is impossible, let it be as impossible for you to leave God: Can any body promise you better then Heaven? and that God hath promised to them that do believe. Can any threaten you with worse then Hell? and that God hath threatned to them that do not believe. I shall now proceed, to touch the remaining Arguments that are yet behind, and give you a few helps, with which I shall conclude this Discourse at this time; I pray God I may not say *Preaching* too: There are several Arguments to be drawn.

First, From the *Subject* concerned, *Us*.

Secondly, From the *Object*, the profession of our Faith. And,

Thirdly, From the *Act*, with the Qualifications; Hold fast without wavering.

First, From the *Subject* concerned, *Us*; Let [*us*] hold fast, whatever others doe; if they let go Faith, and God, and Heaven, and Souls, and all; yet let us hold fast. Where ever the Apostle speaks of, or to Believers, there is a very great Emphasis in the word *We*, or *Us*; as in the first of *Tim. 6.8.* saith he; Having food and rayment, let us be content. Indeed, he might have said, Let every man be content; but the emphasis lyes upon the *us*: If no body else will

be content, yet let *us*; for a Christian lyes under more obligations, to all manner of vertue, then any other man doth. If Nature will not be content with little, yet let Grace; Let [*us*] be content. So here, let *us* hold fast our Profession: It may be, others will let it go; I, but let *us* hold it fast. let *us* among whom, let *us* upon whom, let *us* in whom, such mighty things have been done by God; let *us* hold fast, or else it will be an intolerable upbraid, and condemnation to *us*. That it will be both, see but two Texts of Scripture: The first is in the 11th of Matthew, vers. 20. 21. Then began he (that is, Christ) to upbraid the Cities, wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida; for if the mighty works that were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes: but, I say unto you, it shall be more tolerable for Tyre and Sidon, at the Day of Judgement then for you. And thou, Capernaum which art exalted unto Heaven, shalt be brought down unto Hell: for if the mighty works, which have been done in thee, had been done in Sodome, it would have remained untill this day. But, I say unto you, that it shall be more tolerable for the Land of Sodom, at the day of Judgement, then for thee. Pray, do but mark what an upbraid there is, and upon what ground, because mightier works, had been done among these, then among others! Now it seems to be a little excusable, that they, where these mighty works had not been done, did not repent; and therefore, their punishment shall be the more tolerable: but it will be more inexcusable for them, among whom less mighty work have been done. If they

they do not comply with the design of God, their condition will be far more intolerable: They that have been lifted up to *Heaven* as it were, that have as it were seen Christ crucified before their eyes, for them to Apostatize, and turn away from Christ; of how much sorer punishment shall they be thought worthy? certainly, those very persons, that have great and mighty works done among them, and upon them too, great convictions and strong Resolutions, and yet they shall apostatize: oh! how will God upbraid these persons? Now see that other Text, that speaks as dreadful as this, *Heb. 6. 4, 5. and 6 verses.* For it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the power of the world to come. if they shall fall away, to renew them again to repentance: Seeing they crucifie to themselves the Son of God afresh, and put him to an open shame. It is the greatest disgrace and affront that man can put upon Christ, to apostatize from him (it is not half so much not to own him) for by that they crucifie him againe, and put him to an open shame: it is as if they told all the World, that this Christ is not worth a believing in, and it were but to throw away their time and happiness to believe in him. Well then, let us that pretend to such enlightnings, and say, We have tasted of the Heavenly gift, and of the good word of God, and of the first-fruits of Heaven, let us hold fast, lest we come under this upbraid and condemnation.

But more particularly, let us hold fast, as we are concerned to do, if we consider,

First, What we were before Faith.

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Secondly

Secondly, What we were by Faith.

Thirdly, What we shall be, at the end of Faith.

First, What we were before Faith : What were we? Before Christ was Preached, and before we believed, what were we? Why, much worse then if we had not been : considered in our case and state, it is better not to be at all, then to be a sinner : it were better not to be a people, then not to be the people of God. Now what were we before Faith? Why truly, we were not a people : so the Scripture tells you, They that were not a people, are now the people of God : so that, if we were not the people of God, we are, as if we were not a people.

We were ; What were we before Faith? Dark. We were the *darknesse* it selfe, as the Apostle's expression is, in *Ephes. 5. 8.* saith he, *Ye were sometimes darknesse* : The very Light that was in us, was Darknesse, corrupt in our Understandings and Imaginations ; the Understanding dark. We were dead, yea, under the worst of Deaths : dead in sin : You, saith he, *that were dead in sins and Trespasses, hath he quickned.* How were they dead in sins? Did they not live in sin? Yes, saith he, wherein you waikt. Why? What is their Death? To live in sin, is to be dead in sin ; all the while the Prodigal lived in his sin, the Father said of him, he was dead : *My Son, that was dead is alive.*

We were : What were we before Faith? Why we were Children : of what? of Wrath, as well as others.

Now Beloved, consider how many abide thus to this day in *Darknesse* : *Dead in sin, and Children of Wrath.* when you are, or pretend to be, translated out of this *darknesse, into this marvellous light* ;
will

will not You hold fast? You that were dead, as well as others, and now you live; is this your requital to God, that you will now let it go? Oh! I beseech you, have a care of that.

Secondly, let us consider, what we are by Faith; and that will be another Obligation upon us. We were not so bad before Faith; but we are better by Faith. We were not in so miserable a case before believing, but we are in as happy a case when we do believe. Why, what are we? We are alive, and Children of Light, and Children of God.

We are alive: You hath he quickned, saith he, or made alive; and, My Sonne that was dead, is alive. Now, what is the work of the Living? It is to praise God, The Living, and the Living, they shall praise thee as I do this day. Now if this be the work of the Living, then consider, if we hold not fast our Faith; if we apostatize, we are so far from doing the work of the Living, that is, of praising God, that we do all the dishonour we can to God; we doe the work of dead men: Yea, we are twice dead.

We are Children of the Light: Ye were in darkness, but now are light in the Lord. Now it is very observeable, what the Apostle speaks concerning the children of darkness, and the children of the light, 1 Thes. 5. 5. You Believers, saith he, are all the Children of the light, and the children of the day, we are not of the night, nor of darkness; and what follows, therefore let not us sleep, as do others: but let us watch, and be sober: why? for they that sleep, sleep in the night; and they that be drunk be drunk in the night: if any stagger, that is the work of the night, this is not the work of the day: Now every Apostate

that wavers, he is like a man that is drunk, so that he acts cleane contrary to the Children of the day. Saith he, *They that are drunk, are drunk in the night;* but, saith he, *Let us watch and be sober, and let us who are of the day, put on the Breast-plate of Faith, and for a Helmet, the hope of salvation.*

We are by believing, *the Children of God, Gal. 3. 26.* For ye are all the Children of God by Faith in Christ Jesus: now, Beloved, are we weary of so honourable a Title, as being the Children of God? why, we are the Children of God by faith in Christ Jesus. Will any body part with so great a Title as this? why, if we are weary of being Gods Children, whose can we be? none but the Devils? and had we rather be the Devils Children then Gods: there are but these two, either you must be Children of God, or the Devils Children; now you are the children of God by faith in Christ Jesus: oh therefore, let us hold fast the profession of our Faith, seeing by faith we are the children of God.

Thirdly, Let us consider, what we shall be at the end of Faith: why, we shall be saved, 1 Pet. 1. 4, 5, and 9. verses compared, *He hath begotten us to an Inheritance incorruptible and undefiled, that fades not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last times;* and in the 9th verse, saith he, *receiving the end of your faith, even the salvation of your souls;* so that, it seems, to be weary of believing, is to be weary of being saved; not to hold fast Faith, is not to hold fast salvation; for, saith he, *you are saved through Faith. and the end of your faith is the salvation of your Souls.* Can you be contented to be damned? Can you have patience to think

think of going to Hell? Now, put all these together, and will you not hold fast? you that before faith were but darknesse, were but dead, were but *children of wrath*, who by Faith are made *children of light*, are made *alive*, and the *children of God*; and who at the *end of Faith*, shall receive the salvation of our souls: And shall not we hold fast? shall we leave this Faith? but then secondly,

A 2d Argument in the Text shall be drawn from the *Object*, and that is two-fold; there is *faith*; and the *profession of this faith*, that is to be held fast; and there are Arguments from both; First *Faith*, hold fast *faith*: why are we so greatly concerned, and so hugely obliged to hold fast *Faith*? I will give you this one Reason for it, it is the most *holy faith*, there are many things may be called Faith, that may not be called most *holy faith*: there are many faiths that are at least called holy: *Turkish faith*, is by them called holy faith: the *Romish faith*, is by them called holy faith: I, but this is the most holy faith, there is an expression that *Jude* hath, to commend Faith to us, in the 20 verse of his Epistle: *But ye beloved, building up your selves on your most holy faith, &c.* Let other pretenders be as holy as they can, they can never rise to the holiness of this: this is the most holy faith, it is holy in so high a degree as to be beyond compare. I, but now, what is it that may denominate this faith to be the most holy faith? why, it hath for it's *Authour* the most holy God, it is the gift of God, and the work of God, if we take it for the *Act* of Faith: and the *doctrine* of God, if we take it for the *doctrine* of Faith. There are as the *Aposile* saith, *Gods many, but we know but one most holy God*: there are that will be called your
holy-

holiness in the World; but this is the most holy God, a God that is *glorious in holiness*, yea, whose *glory* it is to be *holy*. There is nothing stamps *glory* on any subject like *holiness*: what is the difference between the *Angels* in *Heaven*, and the *Angels* in *Hell*, but *Holiness*? that is their *glory*, The *Holy Angels*; and that is their shame, the *sinful Angels*: and what was it that made *Canaan* a better Land than another: was it not the *holiness*? it was the *Holy Land*: what was it that made the *Temple* a better place than another? was it not, because it was the *holy Temple*? yea, it is the *glory* of all the *Attributes* of God, that they are *holy*. His *Justice* would look like *severity*, but that it is *holy*: His *Power* would look like *Tyranny*, were it not *holy*: His *Love* would look like *fondness*, were it not *holy*: His *patience* would look like a *toleration* of *sin*, were it not *holy*: therefore it is said, *the Lord God glorious in holiness*. Now this most holy God is the *Author* of *his Faith*, and so it is a most holy Faith; it being the Word of the most holy God; and will you *leave*, and not *hold fast* this most *holy Faith*?

But then besides, It may be said to be the most holy faith in this sense too, that it is its *nature* where ever it comes to make the subject in whom it is, most *holy*: Saith the Apostle, *you hath God chosen*, to wit, by Faith, to be a *peculiar people*, a *holy Nation*, Acts 15. 9 it is said, *He hath purified their hearts by faith*, and *he will give them an inheritance among them that are sanctified by faith*. It may be called the most holy Faith, in these two respects.

First, Considering the operation and effects it hath upon the *hearts* and *lives* of them in whom it is: it makes them a *holy People*, beyond all the people

people in the World : And then upon this account too, as to the *ultimate effects* of it, that it *admits* us into the *most holy places*. You know, the *Holy of Holies* in the *Temple*, was a *Type of Heaven*, and *Jesus Christ* is said to enter into the *Holy of Holies*, that is, into *Heaven*. Now this doth admit us into the most holy place, where that most holy God is : saith the Apostle, *having therefore boldnes to enter into the holiest, by the blood of Jesus* : Alas, in the time of old, they could go but into the *outward court*: but now, saith he, *We have all this boldnesse, to enter into the most holy place by the blood of Jesus*. Shall we leave such a Faith as this ? Shall we not hold fast the most holy Faith, that that is from the most holy God, that makes the most holy people, and that admits us into the most holy place ? Where doe we find such another Faith as this is ? if you leave this Faith that is *so good* in it self, a Faith that doth so much good to us ; and, which is better, that *makes us so good*: for it is much better to be made good, than to have good done unto us ; and, beloved. what will it avail us, if God should doe us good all our dayes, if we be not made good ? If we should have the good of *health* and *wealth*, and *long life*: and yet not be made good all this while, it avails us not : now this is the nature of Faith, it is good in it self, it doth good to us, and it makes us good: therefore, beloved, let us not lay it aside, untill we can finde a better : and that we shall never do, unless we can find any thing more holy than God.

But Secondly, The second Branch of the *Object*, is, the *Profession of our Faith*. It seems, beloved, it is not enough to hold fast our Faith only, but the *profession* of it : why so ? truly there is this in it : the
pro-

profession of faith, is as necessary, as the faith it self; mark that. See this from the mouth of that great Apostle, I may say from the mouth of God himselfe, Rom. 10. 9. 10. That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; An unprofessed Faith hath no salvation annexed to it; you see, the Scripture maketh it as necessary to our salvation, to profess our believing, as to believe. Now beloved, if it be necessary to believe, and necessary to profess, its then necessary, to hold fast faith; and consequently as necessary, to hold fast the profession thereof; without Faith, there is no salvation, saith the Scripture; and saith this Scripture, without the profession of this Faith, there is no salvation; now to say, I will keep faith, I will only part with a little profession, it is all one in Scripture, as to part with Faith it self; for why, the Scripture saith, If thou believe with thy heart, and confess with thy mouth, thou shalt be saved: so that as long as Faith continues, profession is to continue, or there is no salvation; Faith without profession, will doe no more for you, then profession without faith; therefore observe what the Apostle speaks, Heb. 3. 14. saith he, We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end: not else.

Thirdly, A third Argument is drawn from the act with the qualifications, let's hold fast without wavering; Now there are two things, to name no more that are hugely obliging in this very act, with its qualifications; First, it is a manly Act, to hold fast

fast that which is good : and it is a childish act, to let it go. I say, it is a manly act : it argues something of a great soul, and of a great Understanding, and of a manly resolution, so hold fast that which is good, but it is childish to let it go; and therefore, see how the Apostle puts these two together, Ephes. 4. 13, 14. saith he, speaking there, *That God had given some Prophets, some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.* Now he comes in the 14th Verse, to add, *That we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine, by the slight of men, and cunning craftiness, whereas they lye in wait to deceive :* it is not for a man to be tossed to & fro, with every wind of Doctrine, for a child to be bought out of a Pearl, with a bawble, is no greater matter; but for a man, what a shame is it, why we should be men, not children tossed to & fro with every wind of doctrine: now beloved you know the scripture calls upon us in such Language as this, *Be courageous, and quit your selves like men, be not like children, that will dance after every Pipe, tossed to and fro, and alwaies unstable.*

Secondly, It is not onely a manly act, to hold fast that which is good, and childish to let it go: but it is a Christian act, a proper Christian act, a right Christian act, it is that which doth distinguish a true Christian from a Hypocrite and a Counterfeit, you know it is a Character of a godly man, he is a praying man, there went up two men into the temple to pray
the

the one was a Hypocrite, the other a Publican ; now what is there then in prayer, that doth distinguish these two men : why saith *Job*, will the Hypocrite pray alwaies ? no not he. I will warrant you, that is well, he held out in the profession of God, and of his Worship and service ; the Saints are alwaies said to pray : but as for the Hypocrite, will he pray alwaies ? no, not he ; for here the true children of God, they will hold fast ; but Hypocrites, and Formalists, they will let go. Now mark here, the Apostle makes this distinction, *Heb. 10.* and the last Verse ; But we are not of them who draw back to perdition, but of them that believe to the saving of their Souls : that is, of them that believe to the end : for the end of our Faith is the salvation of our souls : now pray you, mark by the way, what you draw back to : when you draw back, you draw back to perdition : they that go backward, go to Hell. Now saith he, We are not of them that draw back to perdition, but of them that believe to the saving of their souls : that is, of those that believe to the end ; and this is the difference he makes between them that are the people of God, and them that are not, that the end holds fast the other, let us go thus, I have given you an account of the Arguments that are couched in these words drawn from the subject, the object and the Act, with its qualifications. I think, I promised you a few helps, with which I shall conclude, take them in these three or four particulars.

First, Would you hold fast (I cannot but believe it to be all your Desires) well then, if you would hold fast, let me beseech this of you, take heed of all, and every sort of men, that make Religion

gion a Trade to get Money, by which, perhaps you will say, are there any such in the World? Oh, I would there were not. See that 1 Tim. 6. 3, 4, 5. where the Apostle acquaints you with such men, saith he, if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, the wholesome Doctrine, the healing Word: what then in the 14th. Verse, saith he, He is proud, knowing nothing, but doating about questions, and strifes of words, whereof Wines enter strife-railings, evill surmisings, perverse disputings of men of corrupt mindes, and deficiencie of the truth; supposing, that gaine is godliness, or as most read it, that godliness is a gain, a meere Trade to get money by: from such withdraw thy self: If you be not baptized, they will tell you, you are not a Christian; and baptized you shall not be, unlesse you pay for it; they will tell you, eat flesh, you must not, at such and such times: but if you will pay for it, you may: they will tell you, you must not sin by no means; but if you will pay for it, you may, and have a pardon for it, when you have done, such a one as they can give. Oh I beseech you, when ever any make use of Religion to get money by, take heed of them, saith the Apostle, from those that make godliness a Trade to get money by, withdraw thy self, and know, that godliness with contentment, is great gain. Doubtless, godliness is the best Trade in the world, if closely followed; but the worst, if worldlily followed; but to take up a Profession of the Christian Religion, meerly for pomp and state, and to get gain, oh rueful! is Christian Religion made use of for such ends,

ends as this? Oh take heed therefore, as ever you would stand fast in the Faith, and hold fast the Profession thereof; take heed of all, and every sort of men, that make use of Religion to get money by.

Secondly, Take heed of the errour of the wicked, lest you fall from your own stedfastnesse: this advice you have from the Apostle, Peter, 2 Pet. 3. 17. *Ye therefore beloved, seeing you know these things before, beware lest you also being led away by the errour of the wicked, fall from your own stedfastnesse; the errour of the wicked, is like to make one as wicked as they: pray, what was this errour of the wicked? it was this, there were a generation of wicked men, that said, It was in vain to serve God, for say they, where is the promise of his coming? only Beloved, it was as much as to say, there were no reward for godliness, nor no wages for ungodlinesse. Oh take heed of this errour of the wicked, it is a wicked errour, and none but wicked ones hold it, to wit, That it is in vain to serve God: therefore keep this still in your hearts, that, Verily, in keeping his Commandements, there is great reward. if there were no more but the very work, it is a great honour to us, that we may be servants to such a God; but Beloved, Be stedfast and unmoveable, knowing that your labour shall not be in vain in the Lord, Mal. 3. 13. there is the like instance: Tour words have been stout against me, saith the Lord, yet ye say, what have we spoken so much against thee? this God is alwayes quarrelling with us, and laying things to our charge: what have we said in the 14th Verse, Ye said, it is in vain to serve God, and what profit is it, that we have kept his Ordinances? we have walked mournfully before the Lord of Hosts, and now we call the proud*

proud happy, yea, they that work wickedness are set up, yea, they that tempt God are even delivered : well now, what follows ? Then they that feared the Lord, spake often one to another : as if they had said, let not these things take any thing off the edge of our affections, or quench any flame of our love : did God take any notice of this now, that he had any such friends in the world : yes saith he, God hearkned, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name, and they shall be mine saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spares his only Son that serves him : there is a time a coming, the day will declare, whether it be best serving God or the Devil : well then beloved, as ever you would hold fast the profession of your Faith, take heed of the error of the wicked, never think it vain to serve God, though you may loose by it ; for if yea loose for him, ye shal never loose by him.

Thirdly, Would you hold fast the Profession of your Faith ; then lay up the word of Faith in a good and honest heart, *Luke 8. 15.* It is said there of the good ground ; they are, they which having heard the Word, kept it, or hold it fast : where doe they lay it up now, in a good and honest heart ? so that you must pull out his heart before, that you can pull out the Word ; and will any man suffer his heart to be torn from him ? you will never hold it fast, till you lay it up in a good and honest heart, if it be onely in the hands of a Bible, as in your hands, or in the head, it will be gone ; but if it be in your hearts, you will never let it go ; therefore observe saith he, Having heard it, they keep it, and hold it fast in an

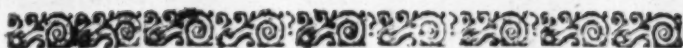
honest and good heart, and bring forth fruit with patience: they had a great deale of sufferings, to bring forth with patience; for if they were not under suffering, what need were there of patience? Well Beloved, consider a little further, as to this, the Connexion between the Verse preceding the Text, and the Text, saith he, *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled with a pure Conscience, and our bodies washed with pure water: Let us hold fast the profession of our faith: the purity of the heart is the best preservative of the Faith, 1 Tim. 3. 9. holding the mystery of the faith in a pure conscience; a good and honest heart will never part with the mystery of Faith.*

Lastly, Would you hold fast the Profession of your Faith, then look much to, and often consider Jesus Christ, the Authour and Finisher of your Faith. David had got the faculty of walking with God, and how was it, saith he *I will keep thy loving kindness before mine eyes, that I may walk with thee.* Oh, if we do but keep the loving kindness of God in Jesus Christ, before our eyes, we shall certainly, keep the Faith, saith the Apostle, *Having a High Priest over the House of God, let us draw near, and let us hold fast a High Priest, that is, Jesus Christ, our great High Priest. Heb. 3. 1. Wherefore, holy Brethren, be partakers of the Heavenly calling, consider the Apostle and High Priest of our Profession Christ Jesus, Heb. 4. 14. Seeing then, that ye have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession, Heb. 12. 2. Looking unto Jesus, the Author and the Finisher of our Faith, who for the joy that was set before*

before him, endured the Crosse, despised the shame, and is set down at the right hand of the Throne of God. Oh let us be thinking of, and looking to this Jesus. You will say, what shall we think of him? Oh think of this condescension in the world, of that vouchsafement, which as was never the like of his; how he humbled himself, and suffered from God and man; Think how he became poor, that was rich, that we that were poor, might become rich; Think how he became a curse, think how he became sin for us, think what a good Confession he made before *Pontius Pilate*, even to the death, and was obedient to the death: Think how he conquered death by dying, and how he rose againe by his Almighty Power, and is ascended into Heaven, and ever lives to make intercession for those that come to the Father through him: Think how he lived here on Earth in a sad condition, and joyed in it, so that it might be for our good, and shall we leave such a Christ as this? Oh can you look upon Christ, and leave the Profession of your Faith? It cannot be, keep Christ before your Eyes, make him your patterne, and you will not, you cannot do amisse, *He that saith he abides in him, ought to walk as he walked*: He walked in obedience all his dayes, and was obedient to the death: So must we, we must walk in obedience all our dayes, though we dye for being obedient; You see now, how many Arguments there are, for our holding fast the Profession of our Faith; There are many now, that might be added, but the time is past; therefore I shall shut up all in the words of *Jude*, from the 20. Verses of his Epistle, to the end; *But you, Beloved, building up your selves on your most holy Faith praying*

in the holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternall life, and of some, have compassion, making all difference; and others say with fear, pulling them out of the fire, having even the Garments spotted by the flesh. Now unto them that is able to keep you from falling, and to present you faultlesse before the presence of his glory with exceeding joy, to the only wise God and Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.

Mr.



Mr. Matthew Newcomen

His Farewell Sermon,

Preached at *Dedham* in *Essex*, Aug. 20. 1662.

R E V. 3. Vers. 3.

Remember therefore how thou hast received, and heard, and hold fast, and repent.

I Began this Scripture the last Lords-Day in this Congregation. I told you then, there were three Doctrines obvious in the Text : The first was,

Doct. 1. *That it is the Duty of Christians, To Remember those Truths that they have heard and received.*

Doct. 2. *That it is the Duty of Christians, to hold fast the Truths, that they have heard and received.*

Doct. 3. *That continued Repentance, is the Duty of Christians, as well as initial Repentance. Remember therefore how thou hast received, and heard, and hold fast, and repent.*

The first of these Doctrines, I applied my selfe to, and applied to the people the last Lords-Day, and shall not now say any thing of it ; but proceed to the next Doctrine. That it is the Duty of Christians, *To hold fast the Truths, that they have heard*

and received. That which the Apostle enjoyns on Timothy, is, in proportion the duty of all Christians, 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me in Faith, and Love, which is in Christ Jesus.* The whole intire Body of Divine Truth. Hold it fast, against all opposition whatsoever. Now if they that are themselves Teachers of the Truth to others, must hold fast the Truth, according to the Plat-forme that hath been delivered to them; then much more is this the duty of private Christians, who are supposed, not to have that latitude of parts and gifts that Teachers have: And therefore you shall find, that Christ requires this, not onely of the Pastors, but of the Members of his Church, Rev. 2. 24. *speaking not onely to the Angel, but to the Body of the Church: But to you I say, and to the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths of Sathan, as they speak, I will put upon you none other burden, but that which you have already: hold fast till I come.* As if he should say; This is all I require of you my People, keep your selves, and hold fast that which you have till I come. And so in the 3d of Rev. 11. *Behold, I come quickly, hold that fast which thou hast, that no man take away thy Crown.* As if he should say, That Divine Truth, that thou hast heard and received, it is thy Crown, thy excellency, therefore hold it fast. This Duty of holding fast the Truth, is urged in many other places of Scripture, under other expressions; as that of continuing in the Word of God. Christ sayes, *If ye continue in my VVord, then are ye my Disciples indeed.* And continuing in the Faith, Act. 14. 22. *Paul and Barnabas visiting the Churches,*

ches, exhorted them to continue in the Faith. And so those termes, of being rooted in the Truth, of standing, and standing fast, and many others, they all inforce this Duty. Now for the better handling of this Point, I shall do these four things,

First, I will shew you, What Christians are to hold fast.

Secondly, How they are to hold fast.

Thirdly, Why they are to hold fast that they heard and received.

Fourthly, I will apply it.

First, VVhat Christians are to hold fast : The Doctrine sayes, *They are to hold fast the Truths they have received.* Now Truths are of two sorts :

1. Some are Natural and Moral.

2. Some are Supernatural and Divine Truths : Called Truths of God ; because they come from God, and conform the Mind and Soul, that receive them, to the Image of God.

Now, though it is true, it is good for a man to be right in Moral things, and to know, and cleave to that which is Truth in Morality ; yet the Truths that we are here called upon to hold fast, they are Divine Truths, Supernatural Truths, Truths in Religion, Truths in the things of God.

Secondly, Again, Religious and Divine Truths, Truths of God ; they are, either such as are so in name, and in the estimation of some men ; or else they are such Truths, as are Truths of God, in the truth and reality of the thing : Now, when I say, that Christians are to hold fast the Truths they have received, the meaning is not, that what ever any man, or company of men, offer as Truths, should be received, and held fast ; for when we must

hold fast many Errours: But what ever men call Truth, or offer as Truth, we must examine it by the un-erring Rule of Truth, that is, the Word of God: In these things, it is a clear Canon, which we have, *1 Thess. 5. 21. Prove all things, hold fast that which is good.* Prove them by the Word of God, and if they hold Truth by that, then receive them, and hold them fast. Divine Scripture-Truths we are to hold fast.

Thirdly, Scripture-Truths, Truths that are grounded and warranted in the Word of God, they are either such as are immediately and expressly laid down in Scripture, or such as are mediately contained in Scripture, and by deduction drawn thence. Now those Truths, that are immediately and expressly laid down in Scripture, we are without dispute, to receive and hold fast. But those Truths, that are drawn thence, we may make use of our Reason to examine them by the Word; and so farre as we see them to be drawn from Scripture, we are to receive them and hold them fast.

Fourthly, Divine Truths from Scripture, are of two sorts: Either the great and weighty things of the Truth of God, and of Religion, which we call Fundamental Truths; or else they are those things that are of less weight then Religion, and yet Truths of God. Now we are not onely to hold fast those Truths of God, that are the Fundamental Truths; as, that there is a God, and but one God; and, that there is a Trinity of Persons, in Unity of Essence, Father, Son, and Holy Ghost; and that there is but one Mediator between God and Man, the Man Christ Jesus, and that He is both God and Man in one Person, and that he hath given full satisfaction

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to Divine Justice, for all that by Faith close with him, and the like.

These are the great Points in Religion; these we must be sure to hold fast. And not onely these, but even the lesser: those Truths of Religion, that comparatively, are, far lesse then these, we must hold them fast. You know what our Saviour says of the Commands: There are some that are the first and great Commandements; and there are others, that are the lesser: But whosoever shall break one of the least of God's Commandements, and shall teach men so, the same shall be least in the Kingdome of God. So, whosoever shall renounce the least truth, God will be eaven with him for it. For those Truths of God, which are little and small, comparatively, they may be of great weight and consequence in their Sphere. Luther said, *Let Heaven run together as a Scrowl, rather then one Filing of Truth should be parted with.* Surely, those servants of God, the Martyrs, were not so prodigal of their lives; but knew what they did, when they suffered for such Truths, as men now call Trifles, and not worth standing for; the least Truths of God must be held fast.

Thus you see, What we must hold fast; Divine-Truths, Scripture-Truths, whether greater, or lesser; we must hold fast, what we have received. I should, but that I fore-see the time will prevent me, answer an Objection. Is there nothing to be held fast but truth? Doth not the Apostle bid the *Thessalonians*, in the second of the *Thessalonians*, the second Chapter, and the fifteenth Verse, *Hold the Traditions which ye have bin taught, whether by word or our Epistle?* The Papists make much of this
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Place for their unwritten Traditions, In a word. know this ; Though there were some Doctrines of Faith, and Matters of Practise, which, when *Paul* writ this Epistle, were not expressly to be found in Writing, that had been Preached by the Apostles : yet this will not, in the least, infer, that now, when the Canon of Scripture is compleated, there should be such unwritten Traditions, to which we are to give up our Faith.

I go on to the second thing ; and that is to shew, How we must hold fast the Truths of God, which we have heard and received.

First, In your Judgements, being fully resolved, and settled in your Judgements concerning them, not wavering about them, nor suffering our selves by any means and ways, to be removed from our stedfastness in them. Says the Apostle, 2 Pet. 3. 17. *Seeing you know these things, beware lest you also being led away with the error of the Wicked, fall from your own stedfastnesse.* Take heed you be not removed in your Judgements ; Hold fast what you have received, and suffer not every Wind to blow you off from them.

Secondly, We must hold fast the Truths we have heard and received in our Wills, and Affections, in our love to the Truth ; we must receive the Truth in the Love of it, or else we shall never keep the Truth ; Love is the strongest hold-fast in the world, no man will part with that which he Loves : What makes the Covetous man so unwilling to part with his Money, but because he loves it ? What makes the lustful sinner so unwilling to part with his Lust, he will part with Heaven, rather than with his Lust ? Why, it is because he doth so
love

love it. If men did love the Truth, they would hold it fast.

Thirdly, You must hold fast the Truth, in the Profession of it, *Heb. 10. 23. Let us hold fast the Profession of the Truth, or of the Faith, without wavering.* We must not onely believe with the Heart, but confesse with the Mouth, if we would be saved: When *Peter* denyed his Master with his Mouth, and said, *I know him not.* I am perswaded, he denyed him not in his heart. It is a dangerous thing in word, or outward Profession, to renounce the Truth, or any part of it. *Hold fast the profession of the truth.*

Fourthly, We must hold the Truths of God fast, in our Life and Conversation; this the Apostle calls, *Walking in Christ*; and holding forth the Word of Life, in a blamelesse and harmlesse Conversation, *We must hold fast the truth of God in our Lives.*

Fifthly. We must doe all this Constantly, Hold fast the Truth in our Judgement, and Affection, and Profession, and Conversation, constantly, and at all times; as *David*, *I have inclined my heart to perform thy statutes always, even unto the end*; We must not onely in times of calmness and serenity, when we may have all the peace, and applause of the world, hold fast the Truth and Profession of it; but in stormy times, when Truth may burn a mans fingers, if he hold it; yet even then we must hold it fast.

Sixthly, We must hold fast the Truths we have received Resolutely, against all opposition whatsoever, whether of Friends, or Foes. *Paul* would not bate an inch; no, not to *Peter* his Brother, his elder Brother in Christ, and in the work of the Gospel; he

he resisted him to the face, and gave not place to him, no, no not for an hour.

Thus should we hold fast the Truth, that we have heard and received in our Judgement, in our Will, and Affections, in our Profession, and in our Lives and Conversations. And thus hold them fast constantly, and resolutely, against all opposition, on the right hand, and on the left, both of Friends, and Foes, and that for these Reasons, which is the first thing I have to do; which is to shew you, VVhy we should hold fast the Truths of God.

First, For the excellency of Divine Truth; it is more precious then Gold, better then Rubies, and all that you can desire, cannot be compared with Truth. And it must needs be so, because it is the immediate issue of God himself, who is the *Fountain of Truth*, and the *Fountain of all Perfection and Glory*. Natural men have said, *Truth is the Daughter of Time*: Divines say, *Truth is the Daughter of God*. Divine Truth is the Child of God, the Issue and Birth of God. And whosoever therefore God hath pleased to deliver his Truth unto, they must be tenderly careful, that it be not deflowred and violated.

Secondly, It is our duty, to hold fast the Truth that we have received; because we have received it under the notion of those things, that have a kind of constancy in them. I say, we have received the Truth, under the nature of those things, that have a kind of constancy and perpetuity in them. The Scripture speaks of the Truths of God, as an Heritage; *The Testimonies have I spoken for mine Heritage*, saith David, in the 119. Psalm. Though a man's Personal Estate may be alienated; yet that
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which is his Heritage, this is unalienable in Law; it is a wrong done to his Posterity, if he parts with that; Truth is the Inheritance of the Saints, therefore they are to hold it fast. Again, in Scripture, the Truth of God is called a thing committed, to a man's Trust, 2 Tim. 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.* That good thing! What was that? Why, the form of sound Words; which, in the verse before, he had bidden him *hold fast*: this is but a Reduplication of the same thing on him. The Body of Gospel-Truths, that was committed to thee, *hold it fast*; that good thing, a good thing: the Author of it is good, and it makes us good; all that is contained in it, is good Matter, and it tends to a good End, the saving of our Souls. This, saith he, hath been committed to thee, therefore keep it. A thing committed to a man's Trust, must be so kept, that it may be re-delivered, and re-delivered intire and whole, and re-delivered to the same Person that did commit it to us, else we cannot be faithful to our Trust. The Truth of God is committed to our Trust; we must so keep it, that we may re-deliver it, and re-deliver it intire and whole; and re-deliver it thus intire and whole to him that committed it to us, even to God. This is the Duty of all Christians, thus to keep the Word. There is a committing of the Truth, to all the Church and Saints of God; as Jude tells us in his Epistle, verse the Third, That ye should contend earnestly for the Faith, which was once delivered to the Saints; the Faith, that is, the Doctrine of Faith, the Truth of the Gospel, which was delivered to the Saints. We have but one Gospel, and
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it was delivered but once; God means no more to deliver his Gospel, and the Truths of it, therefore you had need strive hard, to keep them, and hold them.

Thirdly, We should hold fast the Truth that we have received; because if we doe not hold it fast, we doe wrong God, and we wrong our selves, and we wrong the Truth, and we wrong our Posterity.

1. It is our duty, *To hold fast the truths we have received*; because, if we doe not, we wrong God; for Truths are more Gods, then ours: They are ours, as to the use of them; but they are his, as he is the Original and Authour of them. Truths are God's Jewels; there is never a Truth of Religion, but God owns it as his; and for us to barter away any of these Truths of God, it is Sacrilege, it is a robbing of God, it is a wrong to God. This is that God complains of, by his Prophet, in the second of *Jeremiah*, the eleventh and twelfth Verses, *Hath a Nation changed their Gods, which are yet no Gods; but my people have changed their Glory, for that which doth not profit. Be astonished. O ye Heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord.* The Prophet, indeed, speaks of a total forsaking of God, and all his Truths; but there is, in the forsaking of every Truth, a proportion of wrong to God.

2. It is a wrong done to the Truths of GOD, when men having received the Truth, and embracing it, hold it not fast, but cast it off, this is a wrong to the Truths of God. We say, it is lesse reproach to a man when he comes to my house, to shut the Door against him, and not receive him in

at all, then when he hath been in a while with me, I turn him out, all the world will now think I find cause to be weary of him. They who have slaut their hearts against the Truth, and never gave any entertainment to it, they are lesse injurious to it, then they that have received it, and professed it, agd yet turn from it. These tell the VVorld, that the Truths of God are not so sweet, and worthy of their entertainment, as they supposed them to be.

3. This is an injury and wrong to our selves ; this is a wrong to our Credit and Reputation. Now, though we may not make Credit our End in Religion ; yet we may make use of our Credit or Reproach, as an Argument to hold-fast the Truth ; and this is injurious to our own Souls, *John 8. 31. Then Jesus said to those Jews which believed on him ; If ye continue in my word, then are ye my Disciples. Indeed, here Christ doth seem to distinguish his Disciples ; he hath some that are so in name, that are not so in deed, and he hath some that are so in deed, and in truth ; and if these he gives a Character here, If ye continue in my Word. You now professe to believe my Word ; but if you hold fast, and continue in my Word, then you are my Disciples indeed : But if you continue not in my VVord, you have the name of Disciples onely, and that will not save you. You can never be saved, unlesse you be indeed the Disciples of Christ ; and you can never approve your selves to be the Disciples of Christ indeed, if ye continue not in the Truth. 1 Job 2. 24. Let that therefore abide in you, which you have received and heard from the beginning. If that which ye have heard from the beginning, shall remain in you,*

you, ye shall continue in the Sonne, and in the Father, Hold fast the Truth of God, which you have received, then shall you continue in the Son; If the Truth of God, which you have received and believed, remaine in you, and be held fast by you, ye shall continue in the Love of the Father and Son, but not else; according to what he expresseth again; *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God, therefore he cannot be saved; he that abideth in the Doctrine hath the Father and the Sonne.* Therefore, as you would be saved, hold fast the Truths you have received.

Now here (but I have not time to speak to it) is a Case of Conscience; Whether every error doth cut a man off from God? *Answer*, No, God forbid: But this we cannot speak to now.

Fourthly, They that hold not fast the Truth of God, are injurious to their Posterity. Our Fore-fathers holding fast the Truth of God, in the day of their Trial, and sealing it with their blood, was the meanes of transmitting the purity of the Gospel to us their Posterity; and, if we, in our Generation, hold not fast the Truth of God, but carry it loose in your Consciences and Judgements, and we let it fall out of our hands and hearts, we forfeite the Truths of God, not onely from our selves but also from our Posterity. Thus you see, we shall wrong the God of Truth, and the Truth of God; we shall wrong our selves, and our Posterity, if we hold not fast the Truth we have received. Thus we have the Reasons of the Doctrine.

Appli-

Application.

For Application : here, first, I might bewail the general want of the care of the performance of this Duty, which hath appeared many years in this Land.

We have had little care of holding fast the Truths we have received. For holding fast the Truth in your Judgement, How many are there, whose Judgements have been perverted with many Errours ?

This is that which the Apostle calls, *A turning aside to another Gospel*, in the First of the *Galatians*, and the Sixth Verse. And so for holding fast the Truth in the Love of it, How many are there, that have failed in that, which Christ calls, *The forsaking of the first Love*, *Revelations* the second, and the fourth Verse.

And we should hold fast the Truth in the Profession of it; and how many are there that have failed in that ? this the Apostle calls in the tenth of the *Hebrews*, *A drawing back unto Perdition*.

And for holding fast the truth, in the Practice of it, How many have failed in that ? that have been Professors, and now are grown loose and debauched. This the Apostle Peter calls, *A turning aside from the Holy Commandment*. All these things call for our Lamentation.

Exhortation.

But the whole Work, that I will apply my selfe to, is, to exhort every one of you, to the care of this duty, *To hold fast the Truths that you have heard and received*. Hold them fast in your Judgement, hold them fast in your Will and Affections, hold them fast in your Lives and Conversa-

tions, hold the Truths you have received constantly ; and hold them against all opposition on the right hand, and on the left, from Friends and Foes.

To presse this upon you, I think I shall need use no other Motive, then what I have laid down before you in the Doctrinall Part ; onely this one thing more, and that is ; Take notice, how urgent the Spirit of God is, in pressing this in Scripture.

Now, saith Mr. *Hildersham*, if in those dayes, when the Apostles were yet living, who taught the People of God with more power and Demonstration of the Spirit, then any of us doe, or can. Yes, if then they had need of such Exhortations, to continue in the Doctrine, and to abide in it, to stand fast, and hold fast, the Word and Truth of God ; How much more needfull, are these Exhortations in our days ?

If any say, No ; There is not more cause ; for then the Magistrate was a Mortall Enemy to the Gospell, and the Professours of it ; but we are (thanks be to God) under a Christian Magistrate who doth not oppose, but countenance the Gospel, and the Professors of it. If any makes this Objection, I will give you Mr. *Hildersham's* Answer to it, which I find in a Sermon of his, Printed in the Year, One Thousand Six Hundred Thirry and One ; which is now One and Thirty Years agoe ; saith he, *Though, through the great mercy of GOD, we in this Land, enjoy the Gospell in great Peace, and have it countenanced by Authority ; and though, through the Religious Disposition of the KING, we may have great hopes of the continuance of the true Religion,*

Religion, and seem to be freed from all fear of the altering of it : Yet (sayes he) there is need of this Exhortation even in these dayes ; and that for these Reasons.

R E A S. I.

First, Because of the great danger we are in of being over-run, or over-spread with Popery, and the Fiery Tryal, before we are aware : For, says he, The great increase of Papists that we daily hear of, and the great declining of many, who are ready to receive an Error that shall be offered to them : These things give us just cause to fear the danger of Popery over-spreading us.

And Brethren, If it were so in his time, so many years ago, What is it now ?

R E A S. II.

Secondly, says he, If be there were no danger of Popery : yet, says he, there are so many Errours newly sprung up, that do shew how needful this Exhortation is.

R E A S. III.

Thirdly, says he, There is such a general decay of the love of Religion, in all places and amongst all sorts of people, and so much irreligiousness every where, that it is the general Disease of the Nation.

Therefore, he concludes, that in these Times of ours, though Religion hath the Magistrate to countenance it, yet there is much need of pressing this Exhortation, as ever there was ; namely, To hold fast the Truths that we have heard and received.

Now if you ask, What you shall doe, that you
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may be able to hold fast the truths that you have received, I will give you some Directions.

First, If you would hold fast the Truth, that you have heard and received, get into Christ, rooted and established in him. Brethren, It is not all the Learning in the World, and Abilities that man can have, that will inable him to hold out, and hold fast the Truths that he hath received. If a time of tryal come, unless Christ be his Bottom and Foundation, unlesse Christ be his strength: If a man stands upou his own leggs, his own Parts and Abilities, to argue and dispute, and repel Objections, alas, these things will faile in a day of tryal. Prison, and Death, and a Stake, are such Arguments, Brethren, that all the Learning and Parts of the World cannot answer, but onely Christ, and his Spirit, and Grace in the Heart. Therefore, if you would hold fast the Truths, which you have received and heard, and not be beaten off from them in the day of Tryal, get into Christ, rooted, and established in him, then shall you stand, not else.

2. If you would hold fast the truths that you have heard, and received, then take nothing upon trust, in matters of Religion: what ever Preachers you hear, or what ever Books you read, take not things upon trust, but examine them, and prove them by the Scriptures, and judge what foundation, and warrant they have from the Scriptures, and according y receive them, or receive them not. It is observeable in 1 *Thes.* 5. VVhen the Apostle sayes, *Despise not Propheysings*, in the next words he sayes, *prove all things, and hold fast that which is good*; as if he should say, though I would not have you despise Propheying, and Preachers, yet I would not have

have you to take things upon trust, in matters of Religion, but prove all things, and hold fast that which is good.

3. If you would be able to hold fast the truths that you have heard, and received, get a clear and distinct, and certaine knowledge of what is truth, that which you would hold fast, get a clear assured knowledge, that it is the truth of God, 2 Tim. 3. 14. *Continue thou in the things which thou hast learned, and hast been assured of:* if a man would continue in the things that he hath learned, he must be assured of them, that they are the truths of God: But how shall a man be assured, that such and such things are the truths of God? He may know this; first, by the consonancy of them to the word of God; secondly, by the power of them on his own heart, to convince, or humble, and quicken it.

4. If you would be inabled to hold fast the truths you have heard and received, then get a high valuation and esteem of the truths of God. Such as David had, Psal. 119. 12. *The Law of thy mouth is better unto me, then thousands of Gold and Silver.* Better in it self; all the Gold and Silver in the world, all the riches in the world, will never do a man so much good as that; and better in my estimation, I value it more, I had rather part with all, then with the Word; A man that is of this mind, he will hold fast the truth: Oh that there were such a heart in every one of you! as to say, *The words of Gods mouth they are better then Estate, and better then liberty, and better then Wife and Children;* if there were such a heart in us, this would inable us to hold fast the truths of God, and part with all, rather then them.

5. If you would hold fast the truth; that you have received and heard, then make conscience to practice according to what you know; make conscience to obey the truths of God, obedience is the finew of constancy, Christ saith, *Luke 6. 44. Whosoever hears these Sayings of mine, and doth them, he is like a man which built his house, and digged deep: and laid the foundation upon a Rock; and when the flood arose, and the streames beat Vehemently upon that House it could not shake it.* Mark ye, it could not be shaken: the conscionable practical hearer, and receiver of the truth of God, he is the man that is like to hold out, and to hold fast the Word; he that hath been a careless hearer, and never made conscience to hear for obedience, and practise, he is blown over presently; it is a sad passage I have met with in that Reverend man, Mr. *Hildersham*, and to me it seems to have much weight in it; What hopes, sayes he, can we have of many of our hearers in *England*, who are willing to give the Word a hearing, and outwardly profess it; but what hope can we have, but that if a time of tryal come, they will turn Papists, or profane, or any thing? for they never loved the Word, when they heard it; and they never obeyed the Word, but lived in known sins; they take up a form of godliness, and hate the power of it; what hope, but that if a time of tryal come, these will fall from the truths.

6. If you would be able to hold fast the truth that you have heard, and received; then take heed of receiving the least truth of God, take heed I say, of knowing and willing, forsaking the least truth, and knowing and willing, giving way to the least error, as the committing of the least sin, may render

der a man abominable unto God, as you find in *Levit. 11. 43. You shall not make your selves abominable with any creeping thing;* that is, with the eating of any creeping thing. Now this was one of the least Commandements that God gave out, for the not eating of such and such things: and yet by transgressing this, the people might make themselves abominable: the committing of the least sin may make a man abominable to God; so the embracing of the least error, and the forsaking of the least truth, may make a man abominable to God: the least truth forsaken knowingly, and the least error imbraced knowingly, becomes a great sin: and a little error, makes way for a greater, if once a man gives way to one error, a Thousand will follow after. If we would hold fast the whole body of truth, we must take heed we forsake not the least truth, if we forsake God and his truths, whether in lesser matters or greater; and if we turn back again to Popery, and conforme to the Papists in lesser matters (saith *Mr. Hilderham*) know of a certainty, that Popery shall return again.

7. If you would hold fast the truths you have heard, and received, then shun all such persons as would go about to draw you off from the truth of God; shun all Seducers, conferre not with them; have nothing to doe with them, and their wayes. *Prov. 19. 27. Cease my Son, to bear the instruction that causeth to erre from the words of knowledge; thou hast been instructed in the words of knowledge: and if any would instruct thee otherwise, and seek to draw thee off from the words of truth, and knowledge, have nothing to do with them: Cease my Son to bear the Instruction that causeth to erre from the*

words of knowledge. Now my Brethren, this advice I judge to be more seasonable, because it is in my apprehension, that this present providence of God, in taking off at one stroak, so many of his Servants (that have indeavoured in uprightnesse of heart to instruct you, and the People of God, from this work,) it is on my heart to think and fear, this will give a great advantage to Seducers, to seek to corrupt you, and draw you off from the truth to their party; When the Shepherds are smitten, there is a great opportunity given to the Foxes, and Wolves, to make a prey of the flock: when God makes it dark, and night, then all the Beasts of the Forrest doe creep out: as the Psalmist saith, *Psal. 104. 20.* When there is a night, and Cloud on the Ordinances of God, then all the Beasts of the Forrest will go forth, many will undertake to be your instructors and say here is Christ, and there is Christ; but believe them not: remember the things that you have heard and received, and hold them fast: cease from the instructions of those that would turne you aside.

8 And Lastly, If you would be able to hold fast the truths of God, then commend your selves the truths you would hold to God in Prayer, and begg of God to hold you, that you may keep his truth: Put up those Requests to God, that David doth, *Psal. 15. Hold up my goings in thy paths, that my foot-steps slip not;* and in the 119. Psalm, *Be Surety for thy Servant for good, bold thou me up, and I shall be safe, and I will have respect unto thy Statutes continually;* And thus my Brethren I have done with this Doctrine, and this Sermon, and as far as I knew, with my Preaching in this place:

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The day is at hand, wherein I, and many others of my Brethren shall be (though not naturally dead yet) civilly dead, dead in Law, dead as to the work of the Ministry. And, as I told them of this particular Congregation, the last Lords day; so I tell you; know what I would be willing to speak to you, if I lay on my Death-bed, and had that exercise of Reason and Memory that I have now: look I say, what I would say to you, if I now lay on my Death-bed; the same I shall speak to you now, through Gods assistance; and first, I would, and in some measure do give thanks to God, the God of the spirits of all flesh; that hath called me a poor unmerthy Creature, not onely to the knowledge, but to the preaching of the Gospel of his Son Jesus Christ; and that in this place, and in this part of the Land; and hath pleased in mercy to continue life and liberty to me in my work here, almost Twenty Six years. Secondly, I would be, and I hope I am in some measure, thankfull to God, and to his people, both of this Town, and of the Neighbour-hood, for a great deale of love and respect, and encouragement, that they have given to my Person and Ministry here; and particularly, I doe acknowledge my self to be greatly obliged to my Reverend Brethren the Neighbour-Ministers, for the much love I have received from them, their readines to help me, in supplying my place in the time of my sicknesse, or absence; and sweet society I have had with them. I believe you think it is no easie thing for me to speak, or think of parting with such an Auditory, and Society: the like to which, I never look to have on Earth again. But seeing, for my sins, and your sins, God will have it so, we must submit, and
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lye at his feet : that which he hath made crooked, who can make straight? But before we part, give me leave to speak a few words to you, something by way of Request, and something by way of Advice : by way of Request, I would speak this.

First, That if any of you have found any benefit by my poor Ministry, that if any of you have been enlightned, or awakened, or strengthened, and built up in the truth, and encouraged in the wayes of holiness, by any thing that God hath put into my mouth to speak to you, let God have the praise, and let me have some room in your hearts and prayers, however God shall deal with me.

My second Request is, That wherein soever you have seen any failings in me, or any failings in my Ministerial duty, that you would please to pass it by, and to help me in prayer to God, for the forgiveness of them : These are my Requests of you, and that which I have to say to you, by way of Advice, is much the same, with what I said to this particular Congregation the last Lords day. Take it in these particulars.

1. I would advise you, and intreat you, that we may all of us lay to heart, this present Dispensation of God towards us, and the Nation, in this respect, that we may be sensible of it. I remember, when I was young, and my famous Predecessor, Mr. Rogers, was taken off from his Ministry in this kinde, though but for a few weeks, these parts were wonderfully sensible of that providence, and laid it to heart; and were much in Humiliation, and in Prayer; and I think, I may say, they received an answer again within some weeke. Now Brethren, though he was worth some hundreds of us; yet now
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it is not the laying of one man, but of multitudes, fifty in one place, and threescore in another ; and fourscore in another, and this not by a single Bishop, but by an Act of Parliament, which makes the wound the wider, and the more incapable of cure ; and shall we not be sensible of this ? Shall so many pretious vessels be laid by, as vessels of no pleasure, and none take it to heart ? Shall so many burning lights be quenched together, so many wells of the Water of Life be stopp'd up together, and this not be laid to heart : I beseech you consider and be sensible.

2. In the deepest, and saddest sence you have of this Providence of God ; watch over your own spirits, that you lay the blame of it no where so much as upon your selves : blame none so much for this, as your selves. Some blame the times and charge it on their iniquities ; others are apt to blame us Ministers, and charge it on our niceneesse and singularity. Might my Advice take place with this people, I would desire, that every one of us might lay the blame no where so much, as on our selves, for certainly, we have procured these things to our selves. I find our Predecessors, the Martyrs, when by a Law Religion was changed in the Nation, and Idollatry set up, they laid the blame not on the Law-makers, but on themselves, and their own hearts. One of them saith, All this is come upon us, because we did not love the Gospel ; we were Gospellers in lip, but not in life : Much more doth it become us, whose sufferings are farre lesse, to blame our selves more, then we blame any others.

3. My third Advice is this, and I beseech you
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take it in love, for it is out of love that it is given you ; if you should perceive at this time a difference in opinion and practice among us, that are the Ministers of the Gospell in this Nation ; standing, and sticking, at things that others can digest, and doe ; and others doing things, that some of their Brethren cannot come up unto. Be not offended, thus it hath alwayes been from the beginning, it is no new thing. Thus it was in King Edwards dayes. If there be any of Gods Servants that are Learned, and Holy, and Faithful, that do now for the enjoyment of their Ministry, yield a conformity, to all that is injoynd, I doubt not but many of them are grieved, that they cannot have the exercise of their Ministry without this : and we who cannot come up to this, are grieved, that we cannot come up to it ; the one, and the other, have grief enough ; add not your censures to this griefe, that is already upon them. It hath been all along, a Mercifull Providence of God, that when some of his servants could not satisfie their consciences, and come up to the things that have been imposed upon them, without injuring their Consciences ; yet others have had a greater freedom given them, that they could yeild ; and if not so, What would have become of the people of God ? Therefore, in those things, acknowledge there may be some providence of God, for good to you in it.

5. My Fourth Advice, I shall deliver to you wholly, in the words of that Holy man and Martyr of God, Master Bradford : in his Letter to the City of London, saith he, *Let us heartily bewaile our sins, and repent of our evils, let us amend the evils of our lives, let us every one be diligent in prayer, and attend*

tend with reverence, on the reading, and bearing of Gods Holy word, let us reprove the marks of darkness, let us flie from Idolatry, and which is the particular, I would indeed commend unto you; Obey the Magistrate, and them that are set over us in the Lord, in all things, that are not against the Word; and when they command any thing contrary to the Word; Let us answer, It is meet to obey God, rather then men. However saith he. Resist not the Magistrate, nor seek to avenge your selves: but commit your cause to God, be patient, and submit to all that are in Authority over you; but resist not, rise not against Authority; but waite on God, till he pleaseth to cause the Light to arise and shine again upon you. This is my fourth Advice.

4. Now it pleaseth God, that hearing opportunities, at least, some of them are taken from some of us, from many of us, for a time. My Advice and Counsell is, that the lesse now you hear, the more you would read; read the word of God much the more. and take all helps for the right understanding of what you read. The Book of Annotations is a great help to inlighten you to understand the Scriptures; and next to the reading of the Scriptures, what spare hours you have, I would advise you to bestow your time in reading of the Book of Martyrs, a Book that hath formerly been more prized, then of late in England. Especially, read that part of it which contains the History of Queen *Maries* dayes; they will informe you, of the great controversies that are between us, and the Papists; and they will informe you, what you shall answer; the reading how chearfully they went to Prison, and to the stake, will imbolden you against the
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fears of sufferings, and death; and the reading of their Letters, will be a great means to edifie, and build you up; this reading of the Scriptures, and other good Books is my fifth Advice to you.

6. My sixth Advice to you is, That seeing God hath taken away our Week-dayes opportunities of hearing the Word, here, and in other places, you would be careful, that the World may not devour Gods Portion, I mean that portion of time, which some of you have bestowed on hearing these Lectures: It was a good speech of a gracious Woman now with God, when Mr. Rogers was silenced: *Well, saith she, By the Grace of God, The world shall never have those houres, that I was wont to spend in bearing heretofore*: her meaning was, she would spend them in her Closet in holy duties. It was an excellent Resolution, and worthy of our imitation; and if, I might after 26 years, labour here in the Ministry, now at my parting, obtaine thus much of you, that you having been pleased to be constant hearers here, would lay a Law on your selves, that so much time as you formerly spent in coming hither, sitting here, and in returning home, that you will spend that time at home, either in praying and reading, and meditating in your Closets, or else in praying in, and with your Families, and instructing of them: if I might but obtain this of you at my parting, I should believe, that the Devill and his Kingdom would be losers, by this our parting, if you would spend this time weekly in holy exercises, reading and praying for your selves, and for the Nation, and for your Families, which you were wont to spend in coming to these Lectures, and in attending here, and returning home; and that is my

my sixth Advice to you, and therefore let me intreat this of you.

7. And my seventh Advice and Counsel is this, that seeing it pleaseth God to take away from you, so many of your publick Instructors, that you would every one of you that are heads of Families, be so much the more in instructing, and teaching your Families: Be so much the more in this, by how much the lesse is done in publick. Read the Word in your Families, and Catechise your Families: and see that they may understand them: you have many helps for this, as *M. Perkins*, and *M. Ball*, and the *Assemblies Catechisms*.

8. And the last Advice I have to give you, is this, That you would still continue your reverence of, and love to, and care for the observing of the Lords holy Sabbath; it is that my Brethren, wherein God hath been honoured in this Town, and in these Parts, I think as much as in most places of the World, and I pray, do so still, and when you have not publick Ordinances, and publick helps for the sanctifying of the Lords day at home, in your own Congregations, if you can have the Word and Ordinances, in any comfortable manner abroad: travel for it, I say travel for it, and when you have them not at home, nor abroad, be so much the more earnest, and fervent, and abundant in your Family, and secret Duties, in the sanctification of the Lords day: I have some fears, least if time should come to that passe, that the Magistrate should connive at the profaning of the Lords day, giving way to Sports and Recreations on it, and Preachers should cry down the strict observation of the Lords day, and the like; I am afraid we have many youths,
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that in these parts, notwithstanding all the Instructions that have been given them, would be ready to dance after these Pipes, and run into the profaning of the Lords Day: therefore you that are governors of Families, remember the Charge that God hath given you, more expressly concerning this, then in any other thing that I know of; *Thou, nor thy Sonne, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy stranger that is within thy gates, shalt thou suffer to violate the day of the Lord: Therefore know your Authority, and do your duty; And put on that holy Resolution of Joshua, Whatsoever others doe, I and my House will serve the Lord, so say you: Whatever others do, I and mine will sanctifie the Lords Day, and keep it holy; So do, and the Blessing of God shall be on you, all the week long. And now Brethren, I commend you to God, and to the Word of his Grace; which is able to build you up, and to give an Inheritance among all them that are sanctified.*



Mr.

Mr, Brooks his Farewel S E R M O N.

ALL that I shal do, shall be to answer two or three *Queries*, and then I shall leave a few *Legacies* with you, that may speak when I am not advantaged to speak to you.

The first Query is this : What should be the reason that men make such opposition against the Gospel, against the plain, powerful, conscientious preaching of it ? This is not the principal thing that I intend ; and therefore I shall only touch upon the reason of it.

1 Mens hatred and opposition ariseth against the Gospel, because it doth discover their hidden works of darkness, *Joh. 3. They hate the light, lest their deeds should be reprov'd* : The Gospel brings their deeds of darkness to light ; and this stirs up a spirit of hatred and opposition against the Gospel.

2 Ground is this, because sinners under the Gospel cannot sin at so cheap a rate, as otherwise they might do : the Drunkard cannot be drunk at so cheap a rate ; nor can the opposer and persecutor, oppose and persecute at so cheap a rate as they might do, where the Gospel doth not shine in power and glory.

3 Because the Gospel puts persons upon very hard service, upon very difficult work, pulling out a right eye, cutting off a right hand, offering up an *Isaac*, throwing over-board a *Jonas*, parting with Bosom Lusts, and Darling Sins. *Herod* heard *John Baptist* gladly, till he came to touch his *Herodias*, and then off goes his head. As they say, *John 6, This is a*

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hard saying, and who can abide it ? and from that time, they walked no more with him : this is a hard Gospel indeed, and at this their blood riseth.

4 Because of the differing and distinguishing work, that the Gospel makes among the sons of men ; it softens one, and hardens another that sits next to him ; enlightens one and strikes the other blind ; it wins on one, and enrageth the other. The same Sun hath different effects on the Objects on which it shineth. The Gospel puts a difference between the precious and the vile ; and this the Vile cannot bear. It was never good days (say they) since such and such must be Saints, and none else ; we have as good hearts as any, and this enrageth them.

Lastly, It is from *Sathan* ; *Sathan* knows that the very tendency of the Gospel, is to shake his Kingdom about his ears : *Sathan* and *Antichrist* know that their kingdom must down by the power and light of the Gospel ; and therefore *Sathan* and men of an *Antichristian* spirit, do all they can to oppose and shew their hatred, against the everlasting Gospel ; and this makes them to be in such a rage against the Gospel.

Quer. 2. When the Gospel goes from a People, what goes ? I shall give but a touch here.

1. When the Gospel goes, Peace, Plenty, and Trading goes, 2 Chron. 15. 3, 5, and 6. compared. Now for a long season, *Israel* had been without the true God, and without a teaching Priest. Why ? They had Priests ; but they were *Jereboam's* Priests, as you may see, chap. 13. v. 9. Have you not cast out the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests after the manner of the Nations, of other Lands ; so that whosoever comes to consecrate him-

himself with a young Bullock and seven Rams, the same may be a Priest of them, that are no Gods. A little business will buy a Priesthood; and so they are said to be without the true God, without a teaching Priest, and without Law. Mark what follows, *And in those times, there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the Country; and Nation was destroyed of Nation, and City of City, for God did vex them with all adversity.*

2. Safety and security goes, when the Gospel goes; so in the Text but now cited. The Ark was taken away; and when that was taken away, their strength and safety was gone. When the Jews rejected the Gospel, the *Romanes* came and took away both their Place and Nation, *John 11. 48* *If we let him thus alone, the Romanes will come, and take away both our place and Nation.* About forty years after, *Titus* and *Vespasian* took away their City; they cried, *If we let this man alone, the Romans will take away our Nations; and this was the ready way to bring the Romans upon them.*

3. When the Gospel goes, Civil liberty goes; when the Jews slighted the Gospel, and turned their backs upon it, they quickly became Bond-slaves to the *Romans*.

4. When the Gospel goes, the honour and glory, splendor and beauty of a Nation goes. It is the Gospel that is the honour and beauty of a Nation; and when that goes, all the glory goes: As old *Eli* said, *When the Ark was taken away, the glory was departed from Israel,* *1 Sam. 4. 22.* *Jer. 2. 11, 12, 13.* *Hath a Nation changed their gods, which are yet no gods? but my people have changed their glory, for that which doth not profit; that*

is, the worship of God, into the Traditions of men. What is it that lifts up one Nation above another, but the Gospel? Above all Nations of the Earth, England hath been lifted up to Heaven.

5. *When the Gospel goes, all soul-happiness and blessedness goes.* The Gospel, you know, is the means appointed by God to bring souls to an acquaintance with Christ, to an acceptance of Christ, to an interest in Christ, to an assurance that he is theirs, and they are his. Now when this goes, all soul-happiness and blessedness goes.

5. *When the Gospel goes, the special presence of God goes, for that still goes with the Gospel.* There is a general presence of God, as the Psalmist speaks, *Psal. 139. Where shall I go from thy Spirit? Whither shall I flee from thy presence?* This presence of God reacheth from Heaven to Hell; in that sense God is included in no place, nor excluded out of any place. But alas! What is this general presence? *When the Gospel goes, the special presence of God goes.* This leads me by the hand to the third Query.

Query 3. And that is this: *Whether God will remove the Gospel from England, or no?*

It is the fear of many: but I humbly suppose, no: Whatsoever darkness may be upon it, yet that God will not remove it; and if you please, I will offer a few things, that signifie something as to my own satisfaction; and it may be so to you.

1 The rooting, that it hath got in the hearts of sinners and Saints, in the Judgment, Affections, and Consciences both of Sinners and Saints: Certainly, it hath got so deep a root in the hearts of many thousands of Saints and Sinners, that it shall not be in the power of Hell to raze it out.

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2 The glorious anointings that are to be found upon many thousands of Gods servants in this Nation, to preach the everlasting Gospel, and who would be glad to preach upon the hardest terms, keeping God and a good conscience, to preach it freely, as the Apostles of old did. And certainly, God hath not laid in this Treasure, that it should be turned into a heap of confusion, but that it should serve to the end, for which he laid it in.

3. The ineffectualness of all former attempts and designs to destroy the Gospel. You know what endeavours of old there hath been to darken this Sun, to put out the light of Heaven, in the *Marian* days, and in other days since them; and yet it hath not been in Prisons, Racks, Flames, Pillories, nor any thing else to extinguish the glory of it. And then,

4. All Designs and Attempts, to extinguish the everlasting Gospel, have turned to the advancement, flourishing, and spreading of the Gospel,

5. God never takes away the Gospel from a People, till the Body of that People have thrust the everlasting Gospel from them; when, indeed, they have been so bold, as to thrust away the everlasting Gospel, God hath been severe unto them: But till the Body of a People have thrust away the everlasting Gospel, God hath not taken it away from them, *2 Chronicles*, the 36. Chapter, & the fifteenth verse, to the end, God sent his Messengers early and late; they abused, sleighted, and scorned them, till there was no remedy. So, in the 35. of *Jeremiah*, from the first, to the twelfth; it is a famous Text for this. So, in the thirteenth Chapter of the *Acts*, & the 45. 46. and 47, Verses; *Because you have thought your selves unworthy of Salvation, loe*

we turn to the Gentiles till the Jews came to thrust away the everlasting Gospel, the Lord continued it to them.

6. The spreading of the everlasting gospel, is the special means appointed by God, for the destruction of *Antichrist*: First, he is to be consumed by the Spirit of his Mouth; then destroyed by the brightness of his coming, the Spirit of Faith and Prayer in them that would be willing to lay down any thing, rather then part with the Gospel, God will not put his blessed Church to the blush; he will not make them ashamed of their confidence.

7. Are there not multitudes of the children of Believers that fall under many promises? and will not God make good his Engagements to them? *I will circumcise your hearts, and the hearts of your seed; and the seed of the Upright shall be blessed, &c.*

8 The strange and wonderful affections and tenderness, that God hath wrought in his children to the Gospel: What meltings and mournings, & what a spirit of prayer hath God put upon his people?

9 There are many young tender plants and buds of grace, such in whom the spirit of God hath stirred a hungry, thirsting, and longing after the great concernments of Eternity. I would upon these grounds, and others of the like import, hope & believe, that the Lord will not remove his everlasting Gospel, however he may correct his people for their trifling with, and slighting the glorious Gospel. I have several times thought, what a day of darkness was upon the World, in respect of sin and superstition: When *Christ* brought the *everlasting Gospel*, what a day of darkness & superstition was on the whole earth? But you know what the Apostle speaks

speaks, 1 Cor. I, 21. For after that, in the wisdom of God, the World by wisdom knew not God; it pleased God, by the foolishness of Preaching, to save them that believe.

When it is nearest day, then it is darkeſt. There may be an hour of darkneſs, that may be upon the Goſpel, as to its liberty, purity, and glory; and yet there may be a Sun-ſhining day ready to tread on the heels of it. And ſo much for the Reſolution of thoſe *Queries*.

I ſhall proceed, as I ſaid, and leave ſome *Legacies* with you; which may, by the finger of the Spirit, be made advantageous to you, whom we are not advantaged to ſpeak unto you.

LEGACY I.

The firſt *Legacy* I would leave with you, ſhall be this, *Secure your Intereſt in Chriſt*; make it your great buſineſs, your work, your Heaven, to *secure your intereſt in Chriſt*. This is not an Age, an Hour, for a man to be between fears and hopes, between doubting and relieving.

Take not up in a name to live, when you are dead God-ward and Chriſt-ward. Take not up in an outward form, and outward priviledges. They cried out, *The Temple of the Lord, the Temple of the Lord*, that had no intereſt in, or love to the Lord of the Temple. Follow God, leave no means unattempted, whereby your bleſſed intereſt may be cleared up.

Leg. 2. Make Chriſt and Scripture the onely foundation for your ſouls and faith to build on: as the Apoſtle ſaith, 1 Cor. 3. 11. *Other foundations can no man lay, then that which is laid, even Jeſus Chriſt, Iſa. 28. 6.*

Behold I lay in Sion for a foundation, a stone, a tried stone, a corner stone, a precious stone, a sure foundation, Ephes. 2.10. Since it is a very dangerous thing, as much as your soul and eternity is worth, for you to build on any thing besides Jesus Christ: many will say, Come build on this authority, and that; on this saying, and that; but take heed.

Leg. 3. In all places and company, be sure to carry your soul-preservatives with you: go into no place or company, except you carry your soul-preserved with you; that is, a holy care and wisdom. You know in infectious times, men will carry outward preservatives with them; you had need to carry your preservatives about you; else you will be in danger of being infected with the ill customs and vanities of the times wherein you live; and that is a third.

*Leg. 4. I would leave with you, is this; Look that all within you rises higher and higher, by oppositions, threatnings, and sufferings; that is, that your faith, your love, your courage, your zeal, your resolutions, and magnanimity rises higher by opposing, and a spirit of prayer: thus it did, Acts 4, 18, 19, 20, 21, 29, 30, and 31, compared; all their sufferings did but raise up a more noble spirit in them, they did but raise up their faith and courage: So Acts 5. 40, 41, and 42. they looked on it as a grace to be disgraced for Christ, and as an honour to be dishonoured for him. They say, as David, *If this be to be vile, I will be more vile. If to be found in the way of my God, to act for my God, to be vile, I will be more vile.**

Leg. 5. Take more pains, and make more conscience of keeping your selves from sin then suffering
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ing ; from the pollutions and defilements of the day, then from the sufferings of the day : this Legacy I would beg that you would consider, take more pains, and make more conscience of keeping your selves from the evil of sin, then the evil of punishment, from the pollutions and corruptions of the times, then the sufferings of the times, *Acts 2. 40. Save your selves from this untoward generation. Phil. 2. 15. The children of God must be harmless, and blameless, without rebuke in the midst of a crooked and perverse generation. Hebr. 11. speaks full to the point in hand. Rev. 3. 4. Thou hast a few names even in Sardis, that have not defiled their garments, and they shall walk with me in white, for they are worthy. White was the habit of the Nobles, which imports the honour that God will put on those, that keep their garments pure in a defiling day. Rev. 8. 4. And I heard another voyce from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. If you will be tasting and sipping at Babylons cup, you must resolve to receive more or less of Babylons plagues.*

Leg. 6. I would leave with you, is this ; Be always doing or receiving good : Our Lord and Master went up and down in this world doing good, he was still doing good to body and soul, he was acted by an untired power : be still doing or receiving good ; this will make your lives comfortable, your deaths happy, and your accompt glorious in the great day of our Lord. Oh how useles are many men in their generation ! Oh that our lips might be as so many Honey-combs, that we might scatter knowledge !

Leg. 7. I would leave with you, is this ; Set the highest

highest examples and patterns before your face of grace and godliness for your imitation : In the business of Faith, set an *Abraham* before your eyes : in the business of Courage, set a *Joshua* : in the business of uprightness, set a *Job* ; of meekness, a *Moses*, &c. There is a disadvantage that redounds to Christians, by looking more backwards then forwards. Men look on whom they excel, not on those they fall short of. Of all examples set them before you that are most eminent for grace and holiness, for communion with God, and acting for God : next to Christ, set the pattern of the choicest Saints before you.

Leg. 8. Hold fast your integrity, and rather let all go, then let that go : A man had better let liberty, estate, relations, and life go, then let his integrity go ; yea let all Ordinances themselves go, when they cannot be held with the hand of integrity, Job 27. 5, 6. God forbid that I should justify you till I die ; I will not remove my integrity from me ; my righteousness I will hold fast, and I will not let it go : my heart shall not reproach me so long as I live : look as the drowning man holds fast that which is cast forth for to save him ; as the Souldier holds fast his Sword and Buckler, on which his life depends : So (saith Job) I will hold fast my integrity, my heart shall not reproach me ; I had rather all the world should reproach me, and my heart justify me ; then that my heart should reproach me, and all the world justify me : that man will make but a sad exchange, that shall exchange his integrity for any worldly concernment : Integrity maintained in the soul, will be a feast of fat things in the worst of days ; but let a man loose his integrity, and it is not in the power of all the world to make a feast of fat things in that soul.

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Leg. 9. That I would leave with you is this. Let not a day pass over your head, without calling the whole man to an exact accompt. Well, where have you been acting to day? Hands, what have you done for God to day? Tongue, what have you spoke for God to day? this will be an advantage many ways unto you; but I can only touch on these Legacies.

Leg. 10. Labour mightily for a healing spirit. This Legacy, I would leave with you as matter of great concernment. Labour mightily for a healing spirit: away with all discriminating names whatever, that may hinder the applying of Balm to heal your wounds: labour for a healing spirit, discord and division become no Christian; for Wolves to worry the Lambs, is no wonder; but for one Lamb to worry another, this is unnatural and monstrous. God hath made his wrath to smake against us for the divisions and heart-burnings that have been amongst us. Labour for a oneness in love and affection with every one that is one with Christ; let their forms be what they will: that which wins most upon Christs heart, should win most upon ours; and that is his own grace and holiness. The question should be, What of the Father? What of the Son? What of the Spirit shines in this or that person? and accordingly let your love and your affections run out: That is the tenth Legacy.

Leg. 12. Be most in the spiritual exercises of Religion. Improve this Legacy; for much of the life, and comfort, joy and peace of your souls is wrapt up in it. I say, be most in the spiritual exercises of Religion: There are external exercises, as hearing, preaching, praying, and conference; and there are the more spiritual exercises, of Religion, exercise of
Grace,

Grace, Meditation, Self-judging, self-tryall, and examination. Bodily exercise will profit nothing, if abstracted from those more spiritual. The glory that God hath, and the comfort and advantage that will redound to your souls, is mostly from the spirituall exercises of Religion. How rare is it to find men in the work of Meditation, of Tryall and examination, and of bringing home of truths to their owne souls?

Leg. 12. Take no truths upon trust, but all upon tryall: 1 Thes. 5. 21. So 1 John 4. 1, Acts 17. 11. It was the glory of that Church, that they would not trust Paul himself. Paul that had the advantage above all for externall qualifications; no not Paul himself. Take no truth upon trust; bring them to the ballance of the Sanctuary; if they will not hold water there, reject them.

Leg. 13. The lesser and fewer opportunities and advantages you have in publique to better and enrich your soules, the more abundantly addresse your souls to God in private. Malachia 3. 16, 17. Then they that feared the Lord, spake often one to another. &c.

Leg. 14. Walke in those waies, that are directly crosse and contrary to the vaine, sinfull, and superstitious ways, that men of a formall, carnall, lukewarme spirit walk in; this is the great concernment of Christians. But more of that, by and by.

Leg. 15. Look upon all the things of this world as you will upon them, when you come to dye. At what a poore rate do men look on the things of this World when they come to dye? What a low value

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value do men set upon the pomp and glory of it, when there is but a step between them and eternity? Men now may put a mask upon them, but then they will appear in their own colours. Men would not venture the losse of such great things for them, did they but look on them now, as they will doe at the last day.

Leg. 16. Never put off your Consciences with any plea, or with any argument, that you dare not stand by in the great day of your account. Its dreadfull to consider, how many in these dayes put off their consciences. We did this, and that, for our families, they would have else perished I have complied thus, and vvronged my conscience thus, for this and that concernment: Wil a man stand by this argument. vwhen he comes before Jesus Christ at the last day? Because of the soules of men, many plead this, or that: Christ doth not stand in need of indirect wayes to save soules, he hath vwayes enough to bring in soules to himselfe.

*Leg. 17. Eye more, mind more, and lay to heart more, the Spirituall and Internall workings of God in your soules, than the externall Providences of God in the world. Beloved, GOD looks that we should consider the operations of his hand; and the despising the vworks of his hands is so provoking to him, that he threatens them to lead them into Captivity for not considering of them. But above all, look to the work that God is carrying on in your soules: not a soul, but he is carrying on some work or other in it, either blinding or enlightning, bettering or worstning; and therefore look to what God is doing in thy soule. All the motions of
God*

God within you are steps to eternity, and every soule shall be blest or curst, saved or lost to all eternity, not according to outward dispensations but according to the inward operations of God in your soules. Observe, what humbling work, reforming work, sanctifying work he is about in thy spirit; what he is doing in that little world within. If God should carry on never so glorious a work in the world, as a conquest of Nations to Christ: What would it advantage thee, if sin, Sathan, and the world should triumph in thy soul, and carry the day there?

Leg. 18. Look as well on the bright side, as on the dark side of the cloud; on the bright side of Providence, as well as on the dark side of Providence. Beloved, there is a great weakness amongst Christians, they doe so pore on the backside of Providence, as that they have no heart to consider of the bright side. If you look on the back side of the Providence of God to *Joseph*, How terrible and amazing was it? But if you look on the bright side, his four-score years reign, How glorious was it? If you look on the dark side of the Providence of God to *David*, in his first yeares banishment, much will arise to startle you; but if you turne to the bright side, his forty yeares reign in glory; How amiable was it? Look on the dark side of the Providence of God to *Job*, Oh how terrible was it in the first of *Job*? but compare this with the last of *Job*, where you have the bright side of the cloud, and there God doubles all his his mercies to him: Consider the patience of *Job*, and the end that the Lord made with him; do not remember the beginning only,

only, for that was the dark side; but turn to the end of him, and there was his bright side. Many sinns, many temptations, and much affliction would be prevented by Christians looking on the bright side of Providence, as well as on the dark.

Leg. 10. Keep up precious thoughts of God under the lowrest, sharpest, and severest Dispensations of God to you, *Psal. 22. 1, 2, and 3.* My God, my God, Why hast thou forsaken me? Why art thou so far from helping me? and from the words of my roaring; Oh my God, I crie in the day time, but thou hearest not, and in the night season, and am not silent; There was the Psalmist under smart dispensations: but, What precious thoughts hath he of God under all? But Thou art holy, O thou that inhabitest the praises of Israel: though I am thus and thus afflicted; yet thou art holy. *Psal. 65. 5.* By terrible things in Righteousness wilt thou answer us, O God of our salvation.

Leg. 20. Hold on, and hold out in the wayes of well-doing in the want of all outward encouragements, and in the face of all outward discouragements Its nothing to hold out, when we meet with nothing but encouragements; but to hold out in the face of all discouragements is a Christians dutie, *Psal. 44.* Though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death: yet have we not dealt falsely in thy Covenant; our heart is not turned back, neither have we declined from thy wayes; 'tis perseverance that Crowns all. Be thou faithfull to the death, and I will give thee a crown of life, *Rev. 2. 10.* And he that endureth to the end shall be saved, *Matthew. 24.* Its perseverance in well-doing that crownes all our actions, If you have begun in the Spirit;

Spirit, doth end in the flesh: do not go away from the Captain of your salvation; follow the Lambe, though others follow the Beast and the false prophets.

Leg. 21. In all your naturall, civill, and Religious actions, let divine glory still rest in your soules, Romans. 7. 8, 1 Cor. 10. 31. In all your hearings, in all your praying; let the glory of Christ carry it: in all your closter-duties, let the glory of Christ lie nearest your hearts.

Leg. 22. Record all Spirituall favours, mercies, providences, and experiences. Tis true a man should do nothing else, should he record all the favours and experiences of God towards him; and therefore my Legacy is, Record all Speciall favours, peculiar experiences. Little doe you know the advantage, that will redound to your souls upon this account, by recording all the experiences of the shinings of his face, of the leadings of his Spirit; many a Christian looseth much by neglecting this duty.

Leg. 23. Never enter upon the triall of your estate, but when your hearts are at the best, and in the fittest temper. Tis a great desire of Sathan, when the soule is deserted and strangely afflicted, to put the soul on trying worke: Come see what thou art worth for another world, what thou hast to shew for a better state, for an interest in Christ, a title for heaven: this is not a time to be about this work: thy work is now to get off from this temptation, and therefore to pray and believe, and wait upon God, and be found in all those wayes, whereby you may get off the temptation.

Leg. 24.

they came out of Rome, and had the plague of Popery upon them, they came from Hell, were hatched there, and the curse of God is upon them; no body would entertain them. They must pretend they came from the Church, from the Apostles, descended from the Scriptures; and hence they are entertained with that freedom and willingness, as that most Christians take no notice, but fall down under them; and so the very power and life of Religion and holy practice is eaten out. The Devil hath three wayes whereby he makes men seek after him. 1. Commonly he doth cover holiness with other names. 2ly. He perswades that sins are but little. 3ly. That they may repent hereafter. The first is suitable to my purpose, That vertue or grace is covered with other names: therefore if a man be holy, he is called precise; if zealous, he is said to be rash; and if it be really a sin, it shall come under the name of indifference, a toy, a trifle, and things of that nature: therefore you had need be cautious; for 'tis no matter what name the sin is, what title it goes under, as what it is really. As to things of Doctrine and Worship, I know there is no *medium*; every man must give an account to the Lord of what he does; therefore I do not tell you what is indifferent, and what not; but search the Scripture, take heed what you receive for indifferent.

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The second thing Christians will say, is, I hope without danger I may comply with them, considering I bear them as my burthens. This is very like the Young man in the Gospel; he came to Christ, and would have him come up to his termes; and when Christ told him, Yet he lacked one thing, *Go sell all,* &c. he went away sorrowfull: So, many Christians they would follow Christ, but they cannot, because there is not such security in it, but they will go away sorrowfull: Thou Hypocrite, art thou willing to forsake all for Christ, yet cannot leave life, liberty, and some of these small things? Will you wound the name of Christ, and pretend to be sorrowfull for it? I conclude, thy pretence shall not excuse thee; for so was *Pilate* loth to crucifie Christ; and as a means and expedient, he calls for water and washes his hands, saying, *I am innocent from the blood of this just man:* But do you think God excused *Pilate*? no more will he you: Whatever is brought to you, is either forbidden, or commanded by God: If forbidden by God, why do you meddle with it? If commanded of the Lord, why are you burdened with it? why do you it heavily? for the Lord loves one that is chearfull in his service: neither man nor God is pleased with such.

A third thing it is which satisfies many,
That they may follow in some things the opinions of wise men, holy men, and good men;
That they may do as they do. I shall say but these two words. First, Many men are reputed good, wise, and honest, that are not so: A man may be accounted an honest man, that yet may be covetous: he may be accounted a very good man, yet be really corrupt in heart, and in his lusts; therefore 'tis good to try men: I dare not trust mine own heart, (unlesse God give strength of grace, and assistance every moment) lest I should betray the truth of Christ upon some advantage: when the Devil would set abroad an evil opinion or practice, it's his common way to tyn it up in some clean Vessel, men of civil honesty and goodnesse: You read the old Prophet drew the young one in, though expressly forbidden by God himself: When you do not fear a young Christian, it may be the example of an old Minister shall draw you; therefore 'tis good to mind who you follow. Secondly, Grant they are all good and reall, they are men fearing God, (as there are some) yet God will not let his people know all his mind. There are some that would, but cannot know all his mind and will; the Lord is free and voluntary, he reveales things necessary to salvation; but for other things he withholds. But what's your rule? *Call no man Master:*
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you are to follow no man further then he follows Christ: And indeed for a man to follow the example of others, wherein they sin and do not know it, it is just like the case of holy *Noah*, (who was a gracious man) and knew not the strength of the Grape, he was drunk with his own Vineyard: But what's the fruit of it? his Son *Cham* saw his nakednesse, and discovered it: If good and holy men taste of the intoxicated Wine that is too strong for them, and know it not, will you sip after them? unlesse you will discover your nakednesse, and proclaim it from Generation to Generation, and make your selves *Chams*, not Sons of the Prophet: Therefore I know not what warrant you have to follow such examples.

The fourth thing is this; Christians usually they do no good by standing out. *Answ.* Whether we get, or do good or no, we are to do our duty. The Lord will honour you for suffering for the truth, *2 Thes. 1. 3, 4, 5.* And by suffering you shall confirm the Saints, and bear testimony; you shall witnesse against all false Doctrines, and false Worship, before the whole world. By your Humility and Patience, when you suffer not as evil doers, but as those that suffer for the word of Righteousnesse, the word of Truth, for holding fast the Lord Jesus and his Faith, that is more precious

1. The specious Name of a Church, to make that a rule to Doctrine and to worship. It was the plea of the Popish party in the *Marian* dayes, What? will you not believe the Church? hath not the Church power to make Institutions and Canons about this, and that, and the other? will you not believe the Church? will you go out from the true Church? Thus do men that go about to deceive; nothing like it as to the catching and deluding many poor souls, by making the Church their rule. It was the way of the Popish party of old, and if Antichrist ever hath power again over the Church of Christ in that measure and degree it has had, you must expect it again: therefore let me caution you against it. Can we enquire who this Church was? It was only the decree of the proud Church, Antichrist of old, and the Antichristian Clergy, who (as you may read in their Stories) would Lord it over the Faith of Gods heritage. I must tell you, the name, and custome, and way of the Churches of Christ, is a reverend holy thing, even of that that is a true Church: 'Tis a weighty Argument, when the Apostle saith, *We have no such Custome, nor the Churches of Christ*: And therefore I do fully close with him that said, No sober man will go against Reason: No Christian against the Scripture: and No peaceable minded man against the Church: But then the Church must shine by a Divine Scripture Light: If that be a

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rule, it must be ruled by the Scripture; the Churches power is not Authoritative, as to give Laws against the Laws of Christ; it's only Ministerial: we do believe the Scripture for it self, and not because of the Church; we receive the Scripture by the Church: Hence therefore when we set up the name of a Church, let us see whether that Church walks in the way of Christ, whether she be his Spouse or no, whether she doth act according to his Institutions, whether they bring his light, yea or no; then submit: for it is not what a Church practises, but what they are warranted to practise: not what they hold for a truth, but what they are warranted to hold as the word of truth: The word was written after the Church; but as it is the word of God, it's before it. This therefore will break the snare if you be set upon by the specious name of the Church; look that the Church hath warrant from Scripture Institution, and then submit to Church Institution.

A second Rule I observe men would set up to betray poor souls from the faith once delivered to them. is Antient Custome: (Our Fathers worshipped in this Mountain) when they would hold forth that which the Scripture is short in, they will send us to such and such Customs, of so many hundred years standing. It is to be bewailed that the date, the standing of false Doctrines and false Worships is so antient; for though at first they were but Innovations, yet to succeeding Generations they become old: And
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'tis a very great truth, that That is the most antient, is the most true, and therefore there lies a great snare in this. Therefore when Antiquity is pretended, if you find not their hoary heads in the way of Righteousnesse, there is little reason for you to reverence them, or comply with them; no more then there was reason so suddenly to be taken with the *Gibeonites* mouldy bread, and clouted shoes: When matters of Antiquity are pretended, say as *Ignatius*, *Jesus Christus est mea Antiquitas*, Jesus Christ is my Antiquity; so say, Truth is my Antiquity: for though an opinion have been practised a thousand years, yet men may have the word of truth in their hearts that is antienter then all:

A third Rule that men would set up, is, The general course of the world, or place, the generality of those where they live: This was that the Popish Party did often mention to the Witnesses of Jesus Christ; what? will you be wiser then others? can't you do as others do? must you be singular? And this is a taking rule for to make you conformable to those things possibly the word of God will not warrant, if you bring not this custome to the word of God: 'tis not what the most do, but what we may do: 'tis not what is the practice of all in general, but what ought to be the singular care, and strict holinesse of Christians in particular, that the word of God will allow: Christians are not to be conformable to the present world, *Rom. 12. 1*. The word will tell you it is no more safe to follow a mul-

itude to do evil, then it will be sweeter to be in Hell with a great company : The word will let you know the secrets of the Lord are with a very few, and those to them that fear him : as for the whole world, it lies in wickedness : The word will tell you the wayes of Iesus Christ, and the profession of Iesus Christ, is commonly called a Sect ; it is everywhere spoken against, and men hate it everywhere : Therefore set up this Rule in your hearts, in your houses, in your meditations, in your practice.

Rule 2.

Be very well rooted and established in the faith that hath been delivered to you. I observe it's one of the great reasons why Christians so easily let go the profession they have made, is, because they were never well built upon it, nor established in it. There are many Christians that through their own itching ears, heaping up Teachers to themselves, have never been rooted or established in the truth ; the Lord pitty them and keep them this day : Many Christians that have attended to establishing means, yet never seriously considered, nor laid things to their heart, but are like those the Apostle speaks of, *Heb. 5. 12.* that had need to learn the first Oracles of God. How many among us profess with the highest, but have little ground for their faith ? only (with the Jews) the Traditions of the Elders, the custome of the place, Education, and

and because such a party of men say so, because nobody denies it, because Ministers commonly preached it; but to take any solid and serious ground, they are yet to seek. 'Tis not with the things of God as with other Arts, as Logick, Rhetorick, Astronomy; in these Arts the principle is presupposed to be proved; no man goes about to prove there is Reason, that there is Number, that there are Heavenly bodies, because sense and experience shews it: But 'tis quite otherwise in the things of God: for you are not only to run away with the notion, that there is a God, that this God is one, and that these are his word and his works; but you are to know this by experience, because the knowledge of these things comes in by infusion, by faith, by a belief that God is: *For by faith we believe the worlds were made by the word of God, Heb. 11. 2, 3.* It is that therefore I would presse you to, that you would labour for an established spirit: Do not only hear the things of God, but see them; the first will but blind you, or at best leave you at great uncertainties; the last will settle you. What was the reason of the holy Apostles zeal when they were under the greatest threatenings of the High Priests, and were forbid to speak in the name of Christ, and to speak of Justification by faith, and the Resurrection of Christ from the dead, and forgiveness of sins by him? (things that are furthest remote from sense and reason) the Apostle will tell you, *Act. 4. 20. We cannot but speak the things we have seen and heard.* Hence it is that poor silly women, that in respect

of their Imbecillity and Infirmitie of sex, the terrours of the fire and faggot, might have been such to have brought them to Apostacy, yet they confounded the great Doctors and Rabbies when they were brought before them; they were able to burn, though they could not dispute; they beheld things that were invisible. It's an excellent thing not to take up the word upon notion, upon opinion, but to have an established heart through Grace. I shall direct you in two words.

1. Get the Lord by Prayer to teach you every truth; what Jesus Christ teaches once, is everlastingly taught; no word is abiding but what the Lord Jesus teaches himself. Look as it is with Satan, when he comes to seduce men from the truth, he will present such a fine notion without, and commonly he darts in some dazzling light within, so that you never knew a Heretick take up a false opinion, but it was with a marvellous deal of sweetnesse and comfort: so when the Lord Christ teacheth by his spirit, he comes with that light, that sweetnesse, savour, and relish of truth, as will be impossible for you to let it go: Hence when Christ would confute the Pharises, that had the witnesse of his Father in his works, he saith, *Joh. 5. 37. Ye have neither heard his voyce at any time, nor seen his shape*: It's an excellent thing to see the shape, and hear the voyce of God.

2. Be well rooted upon Christ, or else you will never be established in any truth of Christ:
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If you misse the Lord Jesus by the Grace of Faith, you will never hold fast the Doctrine of Faith: you are built upon the Doctrine of the Apostles, (not their persons) upon which the Lord Jesus is the corner-stone: he that does not know Jesus Christ himself, will certainly lose his Faith: What's the reason the stony ground in time of Persecution fell away? why they had not root, they were not planted upon the Lord Jesus.

Rule 3.

Thirdly, those truths that God hath taught you, and those wayes of worship God hath committed to you, love them as your lives, love them above your lives; for no man will ever contend to hold them, if he do not love them; things of low price and esteem, are presently let go; he that loves the word above his life, will let life go rather then the word: If you receive not the word out of love, every Impostor and false Prophet, every fear and terror of men will rob you of it: *Hide the word in thy heart, saith Solomon, love the truth dearly.* It was a great speech of Calvin, Never did any one Apostatize from the truths of Jesus Christ, but it was because he did not love the truth: And I adde this, That never did any Apostatize from the wayes and truth of Jesus Christ, but it was because they did not receive them in love, or else they have lost their love; for there's a decay of affection, as well as having no affection: if you

love them, what will you not suffer for them?
(but more of that by and by.)

Rule 4.

Fourthly, Guard all the truths of God, and those wayes of God that have been taught you; guard them strongly, especially truths that are most material and fundamental: for leading truths are like Captains of Armies, if they be routed, the whole rout follows them. There is great opposition that will be made against your faith. The whole power of darknesse, of Antichrist, of his seducing spirits, likely and probably enough, will over-spread the whole face of Christianity once more, that she must sit as a Lady, before she be desolate and forsaken for ever. The Apostle bids you beware of Dogs, beware of the Concision, beware of evil-workers, guard your selves against them, guard the truths you have learned by Argument, by Scripture, by Reason, that you may have wherewithall to confute them by the word of truth mightily, out of the Scripture, as the Apostles did.

Three things you are to guard against.

1. Your own deceitfulness, especially in a rash and sudden forsaking of those wayes that have been taught, and the profession you have taken up; for Christians would never be so mad to Apostatize, were they but seriously deliberate about the weight of them, *Gal. 1.6. O foolish Galatians,*

Galatians, who haib bewitched you that you should not obey the truth? &c. I marvell what ailed you, that you are so soon turned away to another Gospel: One would have thought they might have spoken with Paul first, and sent to him, and reasoned the case with him: There's a marvellous bewitching in false Doctrines, and false worship, to take men presently, who are not watchfull over themselves. It is in disputations and practising truth, as it is in contentions: if you make a Judgement before you hear both parties speak, you judge unrighteously: if you forsake the wayes and truths of Jesus Christ, before you hear what can be said for them, you do unrighteously.

2. Guard them against the lusts of your own hearts. The great work of a Christian is contention; it is not so much against Antichrist; those that are without him, as that that is within him. If all Heretical Doctrines and wayes were rooted out of the world, not only the being, but the memory, the heart is bad enough in one day to set them all on foot again; therefore guard the truth: Men of corrupt minds will presently grow Reprobate, as to the faith, 1 Tim. 3. 6. Such Doctrines and Worships as shall sute with our lusts, as shall sute with exalting it self, and laying Christ low, as shall sute with an easie way to Heaven, when the Scripture saith, *straight is the Gate*; as shall sute with self-preservation: So I might secure my Estate, my Liberty: I would suspect such Doctrines
as

as these, before I take them up for the wayes of Christ.

3. Guard the truth against false Teachers, such as shall come among you in sheeps-cloathing, yet are Wolves in heart; men that creep in at unawares among you, to subvert souls: I will not here describe them, you know them well enough by their fruits: only this let me tell you in opposition to those; though you cannot come at the publique Ministry, or those God hath set over you, yet make Conscience for to take fences, to take defences from them, as you may by their counsel, prayer, help and assistance, for to guard you against false Teachers. When the Church of Christ is in the Wildernesse, you will find this is that the Holy Ghost advises them to, *Cant.* 1. 8. You are to guard your selves by communion one with another; as to go forth by the foot-steps of the flock, so also you are to go and feed your Kids besides the shepherds tents; for though 'tis not the work that God calls for, to pin your faith upon their sleeves, yet 'tis your duty to enquire of the Lord by them; for he is the Messenger of the Lord to you.

Rule 5.

Arme your selves with Resolutions to suffer for the faith of the Gospel, and for the wayes of Jesus Christ; as you should love the truth above your lives, so labour to be made willing for to part with life, estate, liberty, any thing for to keep

X keep the wayes of Jesus Christ. It is not the honour of the Gospel of Christ, to hear Christians to break out into murmurings, passions, discontent, contentions that are carnall and sinfull : your work is humbly, meekly, and patiently to lie under the hand of God, and under the hand of man too ; that becomes Christians : suffering is that that will restore the glory of Religion, that will keep the truth delivered to you, that will honour the cause of Christ best of all : follow the Example of blessed *Paul*; his expression is worthy of consideration, 2 *Tim.* 2. 9. he gives a charge of keeping and propagating one of the most glorious truths, (*that Jesus Christ was risen from the dead*) yet a thing that is farthest off from sense and reason, (*wherein I suffer Trouble*) mark, *Paul* does not say, wherein I make Trouble, no, but wherein I suffer Trouble as an evil doer unto bonds, but the word of God is not bound : If this blessed and glorious Apostle would have had the faith of God bound, and have contented himself with sinfull silence, and not propagated the Gospel, *Paul* might have been free ; but *Paul* would not have the word of God bound, therefore *Paul* would suffer for it : Shall we go higher a great deal then this ? You have the glorious commendation of the Lord Jesus Christ upon this account, that he gave a free and full account of the Doctrine of his Father, and of his glorious person, before *Pontius Pilate* a bloody Persecutor : It was not by saying to his Disciples, *Fight*, nor by saying, *my Kingdom is not of this world*, but that he gave a glorious confession before

before the face of Pilate of the righteousness of his truth, Doctrine Gospell, and of his person. Fear to ensnare, the freedom of the truth, with your own liberty; do not ensnare it to your own lusts, nor to the will of any man! O that we could study, and improve these Scriptures more! it would make us fear God more, and man less; this is that that would make us say, as holy David did, Psa. 119. 161. *Princes have persecuted me without a cause, but my heart standeth in awe of thy words:* for he that hath the most fear on you, and upon you, you will be more afraid to fall into his hands. It is a childish thing for a Christian, to tread down the belief of any Doctrine, or practice any worship for fear of man, who hath no more power to hurt us, then we give him our selves by our fear; Fear not him that can but kill the body &c. It was the way of Gods people formerly, that they came to divide between duty commanded by God and commanded by man, you may read in a'l the dayes of Antichrists persecution, from the beginning they came to divide in matter of obedience to God and his truth; and worship and obedience to man, Christians nothing but a suffering spirit will help you to this, for there is no other way of Obedience in this case to authority, but to suffer under it meekly; Patiently, as lambs: This made the three children to divide between the command of the King, and the command of God: What sayes Nebuchadnezzar? *Every knee that bowes not, shall be cast into the Furnace:* very well, as for that matter

matter say they, *O King, we are not careful to answer; thee for we will not bow down, &c.* What, will they not Obey him? yet they will obey him by suffering, as becomes Christians, and is the example of Christ (as if they should say) Truly we are terrified with the burning Furnace, but we are terrified with hell too: We are terrified by the threats of the great King, and we are likewise terrified by the threats of the great God: he is able to deliver us out of your torments: you are not able to deliver us from his torments: so in the case of *Daniel*: Arm your selves with this Resolution of suffering and lying down patiently and meekly under those things that you cannot do, so that God may be honoured by your holy resolution upon this Account: for truly you never do contend successfully for the faith of the Gospel, till you contend by suffering, for it is said, They overcame by the blood of the lamb: you never make Religion your business till the world see you can let such great things go, as life, estate, liberty, to keep it: Then wisdom is justified of her children: You never glorify the truths of God so much by practice, or writing, as by suffering for them. Those glorious truths against Popish justification, mixing of works with faith Transubstantiation, Purgatory, Idol worship, against all those things that were superadded contrary to Gods justification, there is such a glory upon the truths that it is hard for the Popish power ever to darken them again, because we see them written
in

in the honourable and blessed scars of the witness, and burnings of those glorious Martyrs. If you would take one another by the hand when God takes away our faithful guides, and say, Brethren, Sisters, Friends, come let us hold together, there's no way in the world to hold on together like suffering; for the Gospel really would get more advantage by the holy, humble sufferings of one gracious Saint, meerly for the word of righteousness, then by ten thousand Arguments used against Hereticks, and false worship. Compare *Phil. 1. 12, 13, 14.* with the 27, 28, and 29. verses, How is *Paul's* bonds a furtherance of the Gospel? *Paul* no doubt was called an evil doer, one that sowed Heresie, and was hated everywhere; (saith he) *Many of the Brethren of the Lord waxed confident by my bonds, and were much more bold to speak the word without fear.* Here's the great encouragement: and then he comes to give you a precept, and that's in the 27. verse, and he speaks it as one that was leaving of the n, *Only let your Conversation be as becometh the Gospel of Christ, that you may stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your Adversaries; for unto you it is given, not only to believe, but also to suffer, &c.* It is given to you as a duty, given to you as a privilege. O that you would confirm one another, and in slippery times hold up one another by the hand; do it in going after Gods call, and in this way, suffering for those truths you cannot otherwise hold and maintain.

Truly

Truly Christians, you had need be armed with Resolution; for the world is alwayes counting the things Gods people have suffered, for very little, and they count it prudence not to meddle therein. Those men that have easie, soft termes to comply, that they have a latitude to do any thing, I believe some Christians are of that opinion, that they would even think the Saints of God were ill advised to venture their all upon those truths they see others dyed and suffered for.

It's a sad thing, many Christians study to draw out the lines of obedience as far as the honesty of the times will give them leave, but no farther: that they would go on with the Lord Jesus to the High Priests hall, and there deny him: or that would be willing to do any thing for Christ, but are willing to suffer nothing for Christ: you very little honour Jesus Christ in this, and you will very little honour your selves at the last. It is upon this account that Christians if they see even against plain conviction of Conscience, and the word, that there are super-instituted things broke in, as in Conscience they cannot submit to, yet they can comply, why? they may be used lawfully, though not superstitiously: But saith the Apostle Paul, *Do I yet strive to please men? Gal. 1. 6. Am I then the Servant of Christ? You cannot be the Servants of Christ, if you strive to please men: Woe be to you that please men, and displease God: He that would be my Disciple, let him deny himself, and take up his Crosse, &c. (What's that?) deny Wife, Children,*

Children, Learning, Relations, Comforts, he must be willing to go out of all : Those duties the Lord Jesus Christ is most glorified in, thy are either those your slothfull hearts are most unwilling to do; or that our fearfull hearts are most unwilling to suffer for : Therefore arme your selves with resolutions to suffer,

I intended to have taken up four Appearances and coverings that Saints usually take up for to hide themselves, as under a covert, to beat down the Gospel warrants and commands, to suffer for the Faith delivered.

1. The notion that a Christian hath of indifferency of things, that they are but toyes and trifles, that they may be done or not done. It is not my work to tell you what is indifferent; or name any thing in particular. As I remember, in the Book of Martyrs the usual Argument was, Why cannot you worship the Idol? why cannot you bow down as well as others? it's a small matter: cannot you shew your outward reverence, and keep your heart to your self? Indeed if there were any thing that's indifferent, a Christian hath a marvellous latitude in point of Doctrine, in point of Worship : I would caution you therefore. The terme of indifferent, I suppose 't's divided as a pillar to rest the conscience on, which otherwise would startle, and look with a broad face upon them : Things that come under this notion, had need well to be weighed and considered : If they tell you plainly they

ous then Heaven and Earth, then any created thing: this will make your name as a sweet savour to all Generations; when those that Apostatize, Persecute, and oppose Jesus Christ, their memories shall be left as a curse to the people of God.

FINIS.

Rich Treasure in Earthen Vessels.

A S E R M O N

Preached Jan. 1. 1662.

At the

F U N E R A L L
O F

That Reverend and faithfull Servant
of Jesus Christ,

Mr. JAMES NALTON,

Late Minister of Gods Word at St. LEO-
NARDS Foster-lane.

By T. HORTON, D.D.

*Your Fathers, where are they ? and the
Prophets, do they live forever ?*

London, Printed in the Year 1663.

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TO the READER.

Courteous Reader,

I Do here present unto thee a Sermon preached by a Reverend and Learned Minister in this City, at the Funeral of that faithful, godly, and truly conscientious Minister of Jesus Christ, Mr. James Nalton, whose Name is as a precious Ointment poured forth unto all the godly in this Nation; he was one of those precious sons of Zion (of whom the world is not worthy) ejected by men, but now taken into a better Living by the great Bishop of souls. Surely Englands sins are very great and hainous, that have turned God and Man against us. Our Teachers are thrown into corners by men, & called away from us by God. Oh that our eyes could run down with Rivers of tears! but who lays this to heart? the righteous are despised, rejected, and taken away, but no man regards it; if our wrestling Jacobs, our

Moses's in the gap, our praying Elijahs,
our weeping Jeremiahhs, be called home,
Lord, what will become of England!
whose prayers will be instrumentall to
remove those judgements incumbent, &
prevent those which are imminent: if
the mourners in Zion cease from among
us, surely then 'tis not only our duty,
but our safety to pray for (and conse-
quently bewail the losse of) their lives,
who are our Fathers, the chariots and
horsemen of England, for whose sake
this Nation is kept from the judgements
of Sodom & Gomorrah, yet guilty of
greater abominations. I shall say no
more, but commend this Sermon to thy
reading, and intreat that candor from
thee, that if thou findest any Errata in
words or phrases, or any thing that
seems imperfect, not to impute it to the
reverend and learned Dispenser, but to
the Transcriber hereof. So I commend
thee to God. Farewell.

Rich



Rich Treasure in Earthen Vessels, &c.

2 COR. 4. 7.

But we have this Treasure in Earthen Vessels, that the excellency of the Power may be of God, and not of us.

THere is nothing so excellent or compleat in this World, but hath its diminishment and qualifications; and something that doth disparage it, and abates of the excellency thereof; not the things of this World onely, but spiritual things in some sort, as to enjoy them, and partake of them in this life, have their inconveniences and disparagement annexed and are mingled with something that abates of their worth: an instance of which we have here in this present Scripture which the Apostle *Paul* signifies to us concerning the enjoyment of the Ministry of the Gospel of Christ. He had in the verse before the Text, told us the great priviledge that both Ministers and others had in having the glorious Gospel viz. *The light of the knowledge of the glory of God in the face of Jesus Christ*, shining into our hearts; the consideration of which is of great encouragement to us: yet adds this as a qualification of it, viz. *But we have this treasure in earthen Vessels, &c.* That which doth qualifie it, is, That this excellent treasure hath it's

conveyances through weak and mean persons, men of frailty and mortality. In the words there are two main parts.

I. The Dispensation it self.

II. The Account of it.

I. The Dispensation it self, *This Treasure we have in earthen Vessels, &c.*

II. The account of it, *That the excellency of the power may be of God, and not of us.*

I shall begin with the first, the Dispensation it self, which hath two branches.

1. The *Depositum*, the thing laid up.

2. The *Repository* in which this Treasure is laid up.

First, The *Depositum*, or thing laid up, which is a Treasure; and what is this Treasure, but the Gospel of Jesus Christ? The Gospel is a Treasure according to a two-fold consideration:

In respect of the { 1. Matter } of it.
 { 2. Ministry }

Both make up a treasure. The Matter of it, the things of the Gospel are rich things, and the conveyances of it; the Ministerial gifts and ability, by which the Gospel is administred, do make up the Treasure: 'Tis a treasure in both respects.

1. In respect of the matter of it; therefore it is we read of the *Riches of Christ*, of the *Riches of the Gospel*. The Scripture makes mention of three things wherein the Gospel is agreeable to a treasure.

2. A Treasure is a thing of dignity and worth; 'tis not a company of pebbles (though many) that will make up a Treasure; a Treasure consists of things of worth and dignity: and thus is the Gospel:

pel: in it are contained excellent and admirable truths, the Myſteries of ſalvation by Chriſt; the doctrine of the Goſpel brings glad tydings of peace and reconciliation with God in Chriſt: there we have the gifts and graces of God, there we have glory and immortality, &c. and thoſe things in the Goſpell are adminiſtered to us: there is no ſcience in the world brings ſuch treaſure as this.

2. The Goſpell is a treaſure for variety, abundance, and plurality. 'Tis not one thing of worth, but many that makes up a treaſure: if few, yet much worth muſt be comprehended in them; ſo in the goſpel we have the manifold wiſdom of God, the rich Treasures of Wiſdome and Knowledge. The goſpel, though it be but one for ſubſtance, yet 'tis many for improvements; 'tis a chain of many links, one faith, but divers articles of it; ſo it is a treaſure in that reſpect.

3. 'Tis a treaſure for its cloſeneſs; We do not open a treaſure to every one, but it is kept cloſe. The goſpel is a ſecret myſtery, hidden, not revealed to every one; it is not diſcovered to carnal worldly men, though it may be revealed to them in the outward propoſition, yet not in the ſpirituality of it. *But where ſhall wiſdome be found? and where is the place of underſtanding?* ſaith Job, ch. 28 v. 12. The peace of the goſpel is a treaſure hid in the field, not found by every one.

2. The goſpel is a treaſure in reſpect of the Miniſtry of it; ſo the Apoſtle hints, 'tis not only light, but a ſhining light, which bath ſhined into our hearts to give the light of the knowledge of the Glory of God, &c. 'Tis a treaſure in this reſpect, viz. in the diſcovery and ſhining of it, the conveyances, the

several gifts and graces of the ministry, by which the gospel is conveyed to us, makes up a treasure; and as the Ministry is a treasure, so the opportunities and advantages thereof are. Thus the gospel and the Ministry thereof is precious, and ought to be esteemed and made use of by us. We should highly account of the gospel, and put a high value on it, for it is a treasure; yea, it is a treasure in the want of other treasures, they are rich that are made partakers of it : *Silver and Gold have I none* (saith S. Peter to the Cripple) *but such as I have I give it thee* : this is the privilege of Ministers; though it may be, poor in respect of themselves, yet are rich to others. These excellent riches are committed to us, and accordingly we must not onely make use of them our selves, but make them known to others; the gospell is a treasure not for us to keep, but to discover, reveale and manifest to others; to give the *light of the glory of God*, &c. This is the work of the Ministry, We have indeed this treasure, but not for our selves onely, but for others: so we are to keep it, to preserve and maintaine it, but so as to be diligent to impart what is committed to us for the edification of others : *Every Scribe instructed in the Kingdom of Heaven as a good householder, bringeth forth things new and old.*

The Gospel is a treasure, therefore we ought to carry our selves answerable to it : As

1. We must labour for it, be diligent in the search of it, dig for it as for *hidden treasures*. *Lift up thy voice for understanding*, &c. *Prov. 2. 2 3, 4.* Dig for it. you know there is a great deal of pains taken, and labour used to get Worldly treasure. What would not men venture for it? they will go over

Sea

Sea and Land, go through fire and water, expose themselves to all dangers for earthly treasure, make unto themselves Friends of the Mammon of unrighteousness, pass away a great deal of time, and take a great deal of care for it.

2. Esteem this treasure, this heavenly wisdom, this Evangelicall knowledge, even the Gospell of Christ: labour to understand it, and have the efficacy wrought upon your hearts.

3. Rejoyce in it; how do men rejoyce in earthly treasure: so should we, as the Merchant in the Gospel when he had found the Pearl of Prize, rejoyced exceedingly; so we ought, as being made partakers thereof. *I rejoyced at thy word, even as one that had found great spoils,* (saith David) so should we rejoyce always in this treasure. 'Tis said of those that sate under John Baptists Ministry, that they rejoyced but for a while, and that is the condition and misery of many. The City of Samaria when they had received the Gospell, 'tis said they had great joy, *Act. 8. 9.*

4. Be careful to keep and preserve it, for it is a treasure, and therefore we must treasure it up in our hearts; and the rather because it will keep us. It keeps (as *Cbrysostome* saith) the house where it is; other treasures cannot secure themselves, but if we keep this treasure it will secure us. *Discretion shall preserve thee, and understanding shall keep thee; Prov. 21. 11.* thus you see the excellency of this spiritual wisdom. So much for the first thing considerable in the first branch, viz. the *Depositum*, the treasure.

The second thing considerable is the *Repository*, b. e. Earthen Vessels, or Vessels of Earth, earthen Pitch-

Pitchers : these are the *Repository*, but we have this treasure in *earthen Vessels*, &c. *Earth* is a word of diminution, and disparagement, and that in three regards ;

1. In regard of its meanness and baseness.
2. In regard of its foulness and pollution.
3. In regard of its frailty and transitoriness.

'Tis passing away in all respects ; these earthen vessels in the Text, is to be understood, the Apostles and Ministers of Jesus Christ, in regard of their outward man are so called, and are so according to this threefold notion.

I. In regard of their meanness ; their outside is mean, either for person, or sometimes for estate body, and outward deportment. This was the condition (you know) of the first Ministers of Christ, mean and ordinary persons outwardly God made use of. Nay our Master, our blessed Lord and Saviour was mean in regard of his humane birth, and reckoned of by most men according to his birth and parentage. So it is with the servants of Christ, they are in their persons generally base, mean, low, and accordingly rendred despicable to the eyes of the World.

II. In regard of foulness and pollution ; Ministers are called earthen Vessels, they have many weaknesses, they are men subject to the like passions as others. 'Tis true the Ministers of Christ have greater advantages then others, in regard of their education, knowledge, gifts, and employments, being more free from those defilements and snares that others are intangled in : yet through the remainders of the flesh in them, they have many infirmities : so Satan watches them more then others, lays
more

more snares for them in regard of their parts and employments; so that they are more subject to his temptations than others. Satan hath a desire to sift them (as the Apostle *Peter*) as wheat, because he knows they will draw many after them: so that they must needs be subject to many weaknesses and infirmities. Sometimes God makes use of the worst sort of men, even the most vicious and malicious; first he changeth them, and then makes use of them as instruments of glory. The Apostle *Paul* was a Vessel of Election to carry the name of Christ unto the Gentiles: yet in times past a great persecutor. So it pleaseth God to make use of such, that the excellency of the power may be of God, &c.

III. Ministers are called Earthen Vessels in regard of the frailty and mortality of their persons, and earthen Vessels are soon crackt and broken. Ministers are subject to many infirmities of body: This Heavenly light of the Gospell shineth often through Lanthorns of glass, which are soon broken. Ministers have weak and frail bodies; *Timothy* had his bodily infirmities, and *Trophimus* was left sick at *Miletum*, 1 Tim. 4. 20. and *Epaphroditus* was sick nigh unto death, *Phil.* 2. 27. and *Paul* had need of *Luke* the Physician, probably in regard of his weakness. Thus the servants of God are subject to many infirmities. Besides the reasons in the Text, there are other reasons why God will have it so.

1. That they may be more compassionate, and more sensible of the weaknesses of others; for likeness of condition breeds sympathy in affection.

Men are apt to pity those in the like condition with themselves; so our Lord took our nature upon him, that he might pity us; he took flesh and blood

blood upon him he was tempted in all things like unto us, but without sin, that so he might succour those that are tempted: So his servants many of them are much tempted, which may breed in them a sympathy of affection to others that are in such a condition.

2. God will have it so, that *Ministers* may have the more *experience* of the truths they preach to others concerning an afflicted condition; those that have had no sickness or other affliction, cannot preach from experience of such truths that concern such a condition; they cannot preach so feelingly and savory as others; when they have been under affliction, they will know what affliction is, both in the nature of it, and the comforts of it, and God's gracious assistance therein, and so they may speak comfortably, and be enabled to comfort others, as the Apostle *Paul* speaks.

3. God is pleased so to order it sometimes for their humiliation, to keep them low, that so they may not be lifted up by reason of extraordinary manifestations and impartments; thus *St. Paul* had given him a thorn in the flesh, that Messenger of Satan to buffet him, lest he should be exalted above measure, 2 Cor. 12. 7. A thorn was given him, &c. (tis twice repeated, both in the beginning and end of the verse) that so this thorn in the flesh might keep out pride in the heart, that so they may have a more low, meek, and humble frame of spirit, and thereby fitted and prepared for greater services. And

4. That they may be also more conformable to those they have to deal with. *Israel* desires *Moses* to speak to them (and not God) why? because he was like unto them, and would therefore compassio-

nate

nate them; from whom they therefore desired to receive the commands of God. Thus it pleaseth God to deal with his servants, that as they may pity those they have to deal with, so likewise to draw the affections of their people unto them, to make them more loving, and the more to attend on their Ministry, seeing they are so fleeting, and going away; it pleased God that *Epaphroditus* should be sick even to death, to endere the *Philippians* more to him, chap. 2. 25. 28. that their love and tendernesse may be drawn forth the more by the discovery of his frailty. Let us improve this.

Use 1. First, as to Ministers, see how the condition is with us in our Calling; We are *Earthen Vessels*, taken out of dust: We should often consider our frailty, to make us more humble, more meek, and more compassionate to others, more diligent in doing good, that we may make amends for our frailty & natural weaknesses that are upon us: We must not think much of it, it being no more then in former times: it was the condition of the Apostles themselves, they were Earthen Vessels, they had such weaknesses, men subject to the like passions as we.

Use 2. Secondly, As for the people, this may improve in all the notions and considerations of an Earthen Vessel.

First, In regard of the meannesse; you must not esteeme the Gospel according to the vessel according to the disparagement of the Vessel; a Vessel of dishonour in respect of its matter, may be a Vessel of honour in regard of the Gold that is in it; those Members of the body that are weak, and in themselves lesse honourable, we afford a great deale of honour

honor upon them, in decking and cloathing them : So the Ministers Work and Employment, and the Doctrines they bring, are excellent and of great use; when all is done, we have that we serve for : according to the employment we are put to, we are honourable, though outwardly mean : Wicked and base men are called *filii terra*, they are sons of the earth, Job 30. 8. *Children of fools, yea children of base men ; they are viler then the earth, i. e.* Men of no account (as one saith) the earth groanes under such ingracious persons ; but gracious persons are Vessels of honor ; as it was said of the Giants of old, so it may be said of these *They are men of Renown*, and so we should esteem of them. Worldly men look at the outside, and so esteem of them ; so was Christ dealt with, *Is not this the Carpenters Son ?* So those Teachers in Corimb, endeavoured to render St. Paul his presence weak, and his speech contemptible. 2 Cor. 10. 11. that so they might make his Ministry contemptible also. But this glorious Treasure is in Earthen Vessels ; You know (saith St. Paul) Gal. 4. 13. *that through infirmity of the flesh I preached the Gospel unto you at first.* This was their commendation, v. 14. *But my temptation which was in my flesh, you despised not, nor rejected, but received me as an Angel of God, even as Jesus Christ.*

All his weakneses, and what ever was matter of discouragement, they did not despise, but honourably entertained him even as Christ himself. So it was the commendation of the *Thessalonians*, 1 Thes. 2. 13. *that they received not the word as the word of man, but (as it is in truth) the word of God, looking to the mighty God to make it effectuell : so should all others do upon this consideration.*

2. Seeing Ministers are earthen Vessels in regard of moral infirmities which adhere to them : in respect of their corruptions and weaknesses judge of them as men : but esteeme of what is righteous in them ; though they have great advantages against sin, and be very careful against sin, yet notwithstanding they are not totally exempted and freed from sin ; as they are Ministers, so they are men.

3. In regard that Ministers are earthen Vessels in respect of their frailty. Seeing then they are so frail and transitory, therefore accordingly you should make use of them, deal kindly and affectionately with them, in that they are quickly broken. What is sooner broken then a Glas, or an earthly vessel? Ministers are quickly taken away, and therefore you should be tender of them while you have them. Where are all the Fathers, *Do the Prophets live for ever*, the Word of the Lord indeed indureth for ever, but the Preacher of it doth not ; the Gospel is eternal, but the Dispenser is mortal : the Calling is lasting, but the Minister is transitory ; and therefore you should carry your selves with all tender- nesse and respect to them : take heed of grieving their spirits, seeing they are so soon broken. Endeavour also to improve by them, and to get as much good as you can by them. It is a great argument *to work while it is day, because the night comes when no man can work* : whilst God affords means and opportunities, make use of them : we are but passengers ; therefore this is a great ground for you to endeavour to get all the good you can by your Ministers, seeing they are frail.

Lastly, By way of improvement : Take notice of the ways of God, as different from mans ; God
puts

purs excellent treasure into *Earthen Vessels*: we keep treasure in strong holds, in the strongest Repositories. God's wayes are not as our wayes, he goes another way then we doe; he makes use of the poorest, meanest and most frail creatures sometimes; he layes aside many times men of greater abilities, parts and quality, and makes use of weaker to do this great Work. *Chrysostome* makes an expostulation. If it be excellent treasure, why in *earthen Vessels*? Therefore it is a Vessel of Earth, because an excellent Treasure. Thus Gods wayes are unsearchable, This is the improvement.

Now besides this interpretation given of it, there is another that will not be impertinent. Some understand by *Earthen Vessels*, the expressions, words and phrases of the Ministry, through which the doctrines and truths of the Gospel are conveyed; this is agreeable to what went before: Some false Teachers in *Corinth* pleased themselves with eloquent and enticing words of worldly wisdom, and so endeavoured to render *Pauls* preaching despicable, in regard of the plainnesse of it; therefore (saith the Apostle) we have this treasure in earthen vessels, *b. e.* familiar conveyances, that so we may easily understand it.

Thus I have explained this Earthen Vessel, and so have done with the first considerable part, *viz.* the dispensation it selfe, *This Treasure we have in Earthen Vessels*: I come now to the second, *viz.*

II. The account of this Dispensation, That the excellency of the power may be of God, and not of us. Which words may be considered two wayes.

I. Either

First, Either absolutely, as lying in themselves.

Or,

Secondly, Connexively; to the words before going.

1. Take them absolutely as they lie in themselves, and two things are exhibited.

1. The excellency of the Gospel and Ministry it self, called Power.

2. The Author and Original of it, laid down to wayes, positively of God; and negatively, not of us.

1. The excellency of the Gospell and Ministry thereof, called Power: There is a great deal of power and efficacy in the Gospel, 'tis in its nature powerful and efficacious; so the Ministry of it, Rom.

1. 16. *I am not ashamed of the Gospell of Christ, for it is the power of God unto salvation to every one that believeth.* See 1 Cor. 2. 4. *Paul's preaching was in the demonstration of the Spirit and of Power, &c.*

'Tis called the Arm of God's power, the sword of the Spirit, Ephes. 6. 17. *'Tis quick and powerfull, and sharper then any two-edged sword, piercing even to the dividing asunder of the soul and spirit, &c.* Heb. 4. 12. and many other places. We may conceive it to be so according to the various effects and consequences of it, viz. as to

1. Conviction.

2. Conversion.

3. Consolation.

1. 'Tis powerfull in regard of conviction, 'tis a word of conviction; and one part of the Work of the Ministry is (by the spirits co-operation) to *convince the world of sin*, to open mens eyes, to shew them the vileneſſe of their wayes, to discover ſuch courſes to be ſinful; the Conſcience is awakned by the Spirit in the Ministry of the Word, herein 'tis powerfull and efficacious: There are divers inſtances in Scripture, how powerfull the Word hath been in point of conviction; in *Felix*, the Apoſtle *Paul* preached to him of *righteouſneſſe and judgement to come*, &c. He trembles: The Judge on the Bench trembleth at the Word delivered by the Priſoner at the Bar: So powerfull is the Ministry of the Word, as to diſcover our ſinfulneſſe. So the Diſciples going to *Emaus*, their hearts burnt within them when our Saviour opened to them the *Prophets*, &c. So it was with *St. Peter's* Auditors, *Acts 2.* they were pricked in the heart when they heard this; he did preach to them in the *power and demonstration of the Spirit*, and plainly diſcovered that ſin that they were more eſpecially guilty of, and when they heard that, they were pricked in the heart, &c.

2. It was a word of conviction alſo; Conviction is one thing, and Conversion is another, Sometimes men may be convinced, and yet have no change wrought in them; therefore conversion is another work, it is a turning men from darkneſs to light, from the power of Satan to God, &c. to receive an inheritance among them that are ſanctified. Herein is the word powerfull, *viz. in regeneration*, I have begotten you (by the Word) to a lively

lively hope, &c. of his own will hath he begotten you, &c.

4. It is a word of comfort and consolation, it is a powerful word, and able to comfort the heart: and the Ministry is very effectual herein (when set on by the Spirit) to quiet, satisfie, and pacifie the consciences of men, which declareth the remission of sin, and whosoever sins are forgiven, must needs be comforted. Indeed it is not in the power of men to forgive sinnes, yet they can speak a word of comfort in season, by the administration of the promises (the Spirit of God going along with them) and then they are not only declarative, but operative. Where (I say) it pleaseth God to blesse and sanctifie the Word, it is effectually for quieting of the mind, for pacifying of the conscience, and settling of the troubled soul. Thus you see how powerful the Ministry is; and seeing it is so, this should teach us how to behave our selves under it; it is powerful in it self, and powerful in it's dispensation, and hath none of that weaknesse (mentioned before) of the dispenser of it, *I was with you* (saith S. Paul) *in much weaknesse, and in fear, and in trembling,* 1 Cor. 2. 3. 4. *and my speech*——
was in demonstration of the Spirit, and of power. These may seem to be contradictory; but 'tis answered, the Word is powerful in the demonstration of the Spirit, though delivered by one of humane weaknesse, as before is declared. This spirituall power we should look at, and labour after; which power doth not consist in matter of elocution, the enticing words of mans wisdom, nor in matter of voice, which indeed is a good thing, and suitable to the nature of the Matter! a quick and powerfull deli.

delivery is of great efficacy, and power, for the setting home of truths. Yet this doth not make a powerfull Ministry; for a whisper in the ear may cause a thunder-bolt in the conscience; the power lyes first in the nature of the matter; the matter consists in the nature and condition of mankind, the certainty of Judgement, the necessity of Christ, the covenant of Grace, and the Graces and privileges thereof, &c. These carry a great deale of power and efficacy with them when they are carefully and frequently dispensed, and Gods spirit going along with them, so they become powerfull; for the Ministry consists not in empty notions and speculations that will onely tickle the fancy, but never reach the conscience. Morall discourses, though they be of great use, yet if we rest in them, they leave us as they found us. Evangelical truths (which are manifold) are to be delivered in the Ministry. Now as the matter of the Ministry must be powerfull, so the expressions must be powerfull; there should be suitableness of expression to the matter, *b. e.* with gravity, sobriety, and affection. &c. Strong lines make but weake preaching, and take away the efficacy: but delivering truths in the demonstration of the spirit and in power, that is most effectual: when we speak feelingly and from our hearts, it comes then (through the blessing of the Lord with it) with power. This is then to learn us of the Ministry, *viz.* 1. Use.

Let us be careful that the matter of our Ministry be powerful, so that the handling and dispensing thereof be powerful, that so it may come home to the conscience; thus we should deale with all:

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the words of the wise are as good, and as nails, fastened by the Masters of Assemblies, &c. Eccles. 12. 11. So our words should have a force and power in them. This as the Apostle says, is mighty and powerful to the beating down of strong holds, &c.

Use 2. Secondly in reference to hearers ; seeing the Ministry is powerful, you must then submit yourselves to the power of it. Many people are Sermon-proofs, and think to stand it out against the power of the Word ; but if it comes in power to the conscience, they will not be able to resist it ; as it is said of them in the Gospel, they were not able to resist the spirit by which he spake (*viz. Stephen*) And for those that desire the conversion of others, what course should be taken by them for that end ? but by good counsel, instruction, prayer, and good example, to endeavour to convince them, and more especially to bring them to the Word and administrations thereof, which God hath sanctified for this end.

So much for the excellency of the Gospel, *viz. The excellency of the power, &c.* I come to the second.

2. The Author of it. 1. Positively, it is of God, And 2. Negatively, it is *not* of us.

First, Positively, it is of God, and that in all the considerations of it, in the full extent of it, it is of God. So the Ministerial gifts, the performances of it, and the success of it, are all from God.

First, Ministeriall gifts are from God ; it is he that makes us able Ministers of the New-Testament; there are (saith the Apostle *Paul*) diversity of gifts: to one is given the *Word of wisdom*, to another the *Word of knowledge by the same spirit*, &c. 1 Cor. 12. 4, 5, 6. It is God that bestows every good gift.

Secondly, The performance also is from God ; his grace concurs and assists therein : the habit and the act are both from him ; God gives gifts to men, and he enables them to dispence them. Ministerial employments are not onely for generall, but particular applications, and so need not onely general, but particular assistances ; *That I might be enabled* (saith St. *Paul*) *to fulfill the work*, &c. *the Lord stood by me and strengthened me, that my preaching might be fully accomplished.*

It is God that makes the work powerful, efficacious and successful : Alas ! when we have used our best endeavours, all the success is from him, he must make it effectual ; it is said, our Saviour went about doing good, for God was with him, enclining him to the work, and assisting him therein : So he is with all his servants : their gifts, employments, and success thereof, are all of God, not of us.

Object. But it may be objected, Is all from God, and nothing from us ? Are we not said to con-
curre with him ? and is not then the power partly ours ?

Ans. I answer, No : 'tis of God, and not of us : we are indeed subjects of the Ministry, the Recipients

ents thereof, persons employed in the Work, and therefore are said to be *workers together with God*, 2 Cor. 6. 1. but the power and efficacy thereof is from God alone: Paul and *Apollo* are but Ministers, 'tis God that giveth the blessing; 'tis not of us in two respects. 1. 'Tis not merited by us, 'tis not of our deserving, nor of our procuring; 1. 'Tis not of our deserving; the best and most accomplished do not merit it: *I receive a mercy* (saith Paul) to be faithful: he accounted it a mercy to be employed, and to be faithful therein. 2. 'Tis not of our own procuring, we do not obtain it by our own power, as Peter said in the recovery of the lame man, *It is not by any power and holiness of ours, that this man is restored*, &c. And so it is not our gifts and industry onely, that will make our Ministry powerful; and therefore in this Work let us be looking up to God, and desire him to assist us, as Moses said, *If thou goest not, O Lord, up with us, wherefore should we go hence?* so say I, if the presence of God be not with us, what can we do?

And further, when we do partake of any measure of ability, see where we must determine it: *Not unto us Lord, not unto us, but unto thy Name be all the Glory*: We must not sacrifice to our own net, nor give the honour to our own industry, but wholly give the praise to God, because the excellency is of God.

2. But in the second place, if you look upon the words reflexively, or as having their connexion to the words going before, and so they will agree and hold

hold together, and thus you may read them: Therefore is this *Treasure in earthen vessels*, that the excellency of the power may be acknowleg'd to of God, and not of us: If it were in Angels, or had we never so strong bodies, yet the excellency of the power of God would not be so clearly seen, as it is now, being laid up in poor, fraile Vessels: Here's the power of God, here's the lustre and glory of God most manifested; for so much the more apparently it will be seen to be from God, by so much the weaker the instrument is, that is employed by God: therefore if any thing doth act beyond it's own power, it must have some forraigne powers for the producing such and such acts; therefore when we see any greater matter done by poor, fraile and contemptible persons of earthen vessels, this doth plainly shew the excellency of the power to be of God, and not of Men; therefore look from man to God, it is God that doth these things; we should over-look earthen vessels; we should (I say) overlook men that are these earthen vessels, and look to God that makes the Ministry powerful in such conveyances as these are,

Furthermore, It may satisfie us of the Ministry, in that we are vessels, viz. men of frailty, &c. we are apt to be discouraged, and to think hardly that we are followed with so many weakneses, that we have a hard matter, that when we have taken such pains in the work of the Ministry, we should be thus rewarded; but this should satisfie us, the more weaknesse in us, the greater honour will come to Christ: *This Treasure we have in earthen Vessels, that the excellency of the power may be of God,*

God, and not of us. The weaker the Vessell, the more honour will redound to Christ.

Furthermore, This may take of the servants of Christ from unwillingness unto those works and performances which God calls them unto, by reason of their weakness: Thus it is when God calls to any work or employment, the servants of God are apt to plead their own inability; *Moses* sayes he is not eloquent; *Jeremiah* sayes he is a child; *Jonah* sayes he is a man of unclean lips: Thus we have their delays, their excuses, whereby they endeavour to discharge themselves from that Work that God calls them unto, by their own weakness, &c. but God refuses such excuses; for who makes the blind to see, the dumb to speak, but God? It is he that touched *Isaias* Lips, it is he that said to *Jeremiah*, Do not say thou art a Child, for *I have sent thee*, &c. This I say then is a consideration may encourage Ministers in their Work, that the weaker they are, the honour and glory will redound to Christ; for he said unto me (saith the Apostle) *My Grace is sufficient for thee, for my strength is made perfect in weakness*: Not that it is an encouragement or argument for any to take upon them the great work of the Ministry, without sufficient qualifications and abilities: But where there is not that degree of ability as is desired, where there is a true sensibleness of their weakness, this may be an encouragement to them, that God delighteth to shew his power in them, that by so much the more they are weak so much honour he will gaine. For a conclusion, it comes to this,

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That

That we lay no stress upon any outward things.

There is no stress or happiness in these outward things; those that seem to be of some concernment, as strength of body, and other outward qualifications that are of remark; yet consider, they are fading and transitory; this should teach us in the enjoyments of outward things, a great deal of humility: Though we are Vessels of Gold in regard of the treasure and improvement, yet in regard of our selves we are Vessels of Earth, and so should be in respect of humility. Let us look upon all these things as given to us of God even for this very end, That we may be more serviceable to him and his people.

So I have done with the two general parts of the words, and so with the whole verse, viz. *We have this Treasure in earthen Vessels, that the excellency of the power may be of God, and not of us.*

Do we begin again to commend our selves? (saith the Apostle Paul, 2 Cor. 3. 1.) or need we Epistles of commendation to you? ye are our Epistle in our hearts, &c. But this is applicable to the present sad occasion now before us.

This Reverend and blessed man of God, Mr. James Nalton, was a person of great note and eminency among us, one well known in this City, and in this place, where he spent his labour and pains many years. I could give large accounts and testimonies of him (if need were) from my own knowledge of him, having been acquainted with him

him many years. He was not onely a Minister, but the Sonne of a Minister, his birth and education suiting together. He lookt upon it not only as an honour, but as an engagement to be careful to walk in those steps set before him, and to continue the work of the Ministry begun by his Religious Father. Certainly the Children of godly and holy parents cannot come off so cheap in their carriages as others; they have greater accounts to make, as having greater examples set before them, greater advantages of prayer, exhortation, &c. and so greater engagements; this was thought on, and observed by him. And as he was the Sonne of a Minister, so when he came to years and was fitted, he took upon him the Ministry: as he was one of great abilities, so accordingly he discharged them faithfully and conscientiously. He was a spiritual, powerfull, consciencious Preacher, he preached by his Life; for (as *Erasmus* saith) we should not onely love to speak truths, but we should digest truths on our own hearts before we commend them to others, and so they will be the more effectual. He was a man of a very meek, sweet, and humble spirit; a man of great humility and of great meekness in the midst of great abilities, which was a great Ornament in him; a man full of tendernes and condescension to others; a man of a very yielding and melting fram of spirit, soon dissolved into tears. It was the saying of one, that a good man is full of Tears: so this good man was full of Tears, not affected, but very real, and hearty, drawn from the fullnesse of his Spirit, as the Apostle *Paul* saith, he served the Lord in much humility and many tears. This was remarkable,
that

that in these times our Reverend Brother was full of tears in delivering his Doctrine, which was suitable to the age we live in, being full of sin and calamity; there is much need of a bewailing spirit to bewaile the iniquities and miseries of the times; they that cannot bewaile themselves, need the tears of others. He was a man of great integrity, and single-heartednesse; in his exhortations he had much of the simplicity of Christ, as the Apostle Paul speaks. In reference to the Ministry, he had no worldly and base affections, he had no carnall designs therein; but his chief design was to bring souls home to Christ, that was his chiefe businesse. As the Apostle saith of himself, may also be said of him, that in simplicity and godly sincerity, he had his conversation in the world, not walking in craftinesse, nor handling the word of God deceitfully, but by the manifestation of the truth, commending himselfe to every mans conscience in the sight of God, 2 Cor. 4. 2. He was a man that had ability to speak a word in season, he was very compassionate to wounded spirit, he himselfe having been much afflicted. He was a man much in communion with God, and had much acquaintance with God, and was carefull in improvement therein: he was a Jacob in wrestling with God, a Moses that stood in the Gap, an Elijah that prayed earnestly: the whole Land was the better for such a person, being much with God; he made many addresses to him, and had much holy familiarity with him. And as in his publick performances he was very faithful and beneficial, so in his family and private he was very fruitful and serious. In a word (not to multiply much in this kind, you need it lesse in this Auditory,

tory, but onely by way of grateful memorial) there was much of God and Christ in him, and he was a great example to his fellow-servants; there was much of his Treasure (spoken of in the Text) in this earthen Vessel; as in the matter of it, he was one of a Gospel spirit; and in the conveyances of it, he had great abilities for the work of the Ministry, and discharged it with a great deale of success. As he had this treasure in an earthen vessel, so his vessel, his frail body was no disparagement to him, but the advancement of the treasure, in setting forth the power to be of God; his outward man was much weak and worn away, but his inward man was upheld by the grace of God. His first work in the Ministry was in that place where my self have relation to; he was an assistant to my predecessor (being then past labour) Mr. *Richard Couder*, and performed the work so well, that he was exceedingly beloved of Mr. *Couder*, and well beloved of the Parish, and other places. He left a good impression behind, and I found good effects by the foundation there laid. The Apostle *Paul* indeed desired not to work there where another had laid the foundation, but I thought it a great advantage that the foundation was laid by such a Master-builder. He was called into the Countrey to *Rugby* in *Warwickshire*, there he continued very fruitful, and did much good. For some occasion he removed, and returned into the City, and came in o this place, where he continued about 18 or 19 years, discharged the work of the Lord carefully. Ineed not say much of his carriage in this place, I appeal to your own Consciences. I may say of this servant of Christ, as the Apostle *Paul* said of himself,

himself, 1 Thes. 2. 10, 11. Ye are his witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you, as you know how he exhorted, and comforted, and charged every one of you (as a father doth his children) that ye would walk worthy of God, who hath called you unto his kingdom & glory. Therefore there lies an engagement upon you to walk answerable to the truths he delivered, and to follow his steps, considering the end of his conversation, I shut up all in the words of the Apostle Paul to the Philippians, ch. 4. 9. Those things which ye have both learned, and received, and heard, and seen in him, Do: and the God of peace shall be with you.



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Mr. BEERMANS Farewell SERMON.

At St. Thomas in Southwarke, August. 17.
1662.

Beloved I know you are not ignorant that I am called by Authority to depart from you, which for Conscience sake we must obey, and were it not for the breach of Conscience, I think I could be content to undoe my self to stay with you. I shall now in love and tenderness take my leave of you all, with that large portion of Scripture, in the 20th. of the *Acts*, from the Seventeenth verse to the End, they were Paul's parting words to the *Ephesians*.

Ver. 17. *And from Miletus he sent to Ephesus, and called the Elders of the Church, and when they were come unto him, he said unto them. Ye know that from the first day that I came into Asia, after what manner I have been with you, serving the Lord with all humility of mind, with many tears, and temptations which befell me through the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have shewed you and taught you publickly, and from house to house;*
M testi-

testifying to the Jewes, and also to the Greeks, re-
 pentance towards God, and faith towards our Lord
 Jesus Christ, and now behold I go bound in the spirit
 unto Jerusalem, not knowing the things, that shall
 befall me there, save that the Holy Ghost witnesseth in
 every City, saying, that bonds and afflictions abide
 me, but none of these things moveth me, neither count
 I my life dear unto my self, so that I might finish
 my course with Joy, and the Ministry which I
 have received of the Lord Jesus to testify the Gospell
 of the grace of God; and now behold I know that ye
 all, among whom I have gone preaching the King-
 dome of Heaven, shall see my face no more. Where-
 fore I take you to record this day that I am pure from
 the blood of all men, for I have not shunned to declare
 unto you all the counsell of God. Take heed there-
 fore unto your selves, and to all the flock, over which
 the Holy Ghost hath made you over-seers, to feed the
 Church of God which he hath purchased with his own
 blood, for I know this, that after my departure,
 grievous wolves shall enter, not sparing the flock, also
 of your own selves shall men arise speaking perverse
 things, to draw away Disciples after them, therefore
 watch, and remember, that by the space of three
 years, I ceased not to warn every one night and day
 with tears. And now brethren I commend you to God,
 and to the word of his grace, which is able to build
 you up, and to give you an inheritance among all
 those that are sanctified, I have coveted no mans Sil-
 ver, or Gold or Apparel. Yea, your selves know, these
 hands have ministered to my necessities, and to those
 that were with me. I have shewed you all things,
 how that so labouring ye ought to support the weakes,
 remembering the words of our Lord Jesus, how he said,
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it is more blessed to give then to receive. And when he had thus spoken he kneeled down and prayed with them all, and they all wept sore, and fell upon Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more, and they accompanied him unto the Ship.

Beloved, I have read unto you the words of a departing Minister to his hearers. The case being my own I thought I could not pitch upon a more fitter place to take my farewell withall. I shall not stand to open all these words, only speak a word or two at parting, as *Paul* did to the Ephesians, and I shall onely hold forth something to you by way of Analysis of it, and thereby you may judge of the analogy of it. In this parting speech of *Pauls* you have two parts.

First, } *Pauls* { carriage } to them.
Secondly, } their { carriage } to him.

First, *Pauls* behaviour towards them, that was very pious, as you may read from vers. 17. to v. 37.

Secondly, the peoples behaviour towards their departing Minister, which you have in the two last verses. Wherein is observable

First, } their { love.
Secondly, } their { sorrow.

First, their love, expressed by kissing him, and accompanying him unto the ship.

Secondly, their sorrow, expressed by their weeping,

ing, they could not part with such a Minister with dry eyes; but saith the Text, *They all wept sorely, sorrowing most of all for the words which he spake, that they should see his face no more.* They wept, and they all wept, and they all wept sorely; a fore weeping when this Minister and this people parted. From whence I note this, That there is occasion and matter of great sorrow when people loose a godly Minister. *Paul* was not the first Minister that ever parted with a people, nor the Ephesians the first people that ever lamented at the losse of a faithfull Minister. See how the people lamented *Samuel*, *1 Sam. 25. 1. And Samuel died, and all Israel was gathered together, and lamented Samuel.* O that brave, that powerful preaching *Samuel* is gone. How did *Elisea* lament *Elias*, catching hold of his garments, and crying out, *My father, my father, the Chariots of Israel, and the Horsemen thereof.* Christ himself when he saw the Children of *Israel* scattered abroad upon the mountains as sheep without a shepherd, how did his bowels grieve toward them? but to name no more, take *St. Stephen* (*Acts 8. 2.* when *Stephen* was departed dead and gone, devout men carried *Stephen* to his grave, and made great lamentations over him, they could not but lament to think that that noble, couragious, and heart-daunting Minister should never preach more before them. When Christ was put to death, how did his followers lament him. Is it not a lamentable sight to behold a poor weather-beaten rotten ship without mast or tackling, in a tempest? Good Lord what will become of the Ship and Marriners? Is it not a sad sight to see a flock of sheep invironed with a band of wolves, and no shepherd to pro-

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te& them? thus it is with people when their Minister is gone. Ministers themselves have wept and lamented, when they have thought of departing from their own people, and that for these two causes

First	} because they knew	{ corrupt themselves. suffer others to corrupt them.
Secondly		

First, because they knew they would corrupt themselves. Moses he knew this, (Deut. 31:29.) he is there leaving the world, and the people thereof *Call unto me the Elders of your Tribes; that I may speak a word in their audience, and call Heaven and Earth to record against them* for I am sure that upon my departure you will utterly be corrupted, and turned from the way that I have commanded you, for behold I being yet alive with you in this day, you are rebellious against God, how much more then after my death? I assure you it is cause of lamentation to think on this. Thus it was with *Joash* while *Jehojada* that good Minister lived with him, and instructed him in the way that he should walk, he kept to the true worship of God; but after *Jehojada* dyed, he turned Idolater, and persecuted the sons of *Jehojada*, (2 Chron. 24.21.)

Secondly, they knew that after their departure they would suffer others to corrupt them. This was that, that made *Paul* use these words to the Ephesians (V. 29.) *For I know that after my departure grievous Wolves shall enter, not sparing the flock. And therefore well may you mourn when a faithful Minister is taken from you. I shall say no more,*

onely a word or two to *Paul's* speech, wherein you have

First, } *Paul* } to } God } for them.
 Secondly, } speaking } from } God } to them.

First he spake to them from God, and then prayed to God for them. I shall divide this speech to them from God, into these two parts.

First, } he spake something } vindication of
 Secondly, } by way of } himself.
 } exhortation to
 } to them.

First, You may observe in *Paul's* farewell speech something, by way of vindication of himself; and it is not amisse for a Minister when he is to depart from a people, to say something in vindication of himself, for there are enow that will, when his back is turned, lay falshood and scandalls to his charge, which they never durst doe to his Face; *Samuell* knew this, and therefore provided for it, in the (1 of *Samuell* 12. 1.) *And Samuell said unto them all, Behold I have hearkned to your voice, and have made you a King, now behold the King walks in and out before you; I am Old, and of grey hairs, and must now leave you, I have walked before you from a child to this day, and now witnesses against me before the Lord, whose Oxe have I taken? or whose Asses have I kept whom I have done wrong to? or whom have I hurt? and of whose hand have I received a bribe to blind mine eyes therewith; he stood here upon the justification of his life, and carriage towards them, that he*

he had not been a self-seeking or oppressing man unto them: and thus did *Paul* vindicate himself to the *Ephesians*: give me leave to divide *Paul's* vindication into four or five parts.

First, He tells them that he had constantly preached amongst them, notwithstanding all the afflictions which encountered him (*v. 19.*) *Serving the Lord with all humilitie of mind, with many tears, and temptations which befell me through the lying in wait of the Jews.*

Secondly, He vindicates himself, by telling them the manner of his preaching, (*v. 20.*) *I have taught you publickly, and from house to house:* you know I may fitly apply this to my self, for I have not only taught you publickly but in many of your houses also. But,

Thirdly, He vindicates himself by telling them the matter of his preaching; and I blesse God, it hath been my method ever since I preached among you, (*v. 21.*) *testifying to the Jewes, and also to the Grecks repentance towards God, and faith towards our Lord Jesus Christ;* and this is my rejoycing (now I may preach no more) that I have spent my time in declaring unto you the fundamentals, and grounds of salvation, and not in Frivolous Ceremonies.

Fourthly, he vindicates himself by declaring the impartiality of his preaching (*v. 27.*) *I have not shunned to declare unto you all the counsell of God.* Oh my Brethren, though I cannot say I have declared all the counsell of God: yet this through grace I can say, that I have not shunned to declare any of it.

Fifthly, *Paul* doth cleare his Doctrine, and
withall

withall himself, by telling them he had preached freely, (v. 33. and 34.) *I have coveted no mans silver or gold, or apparel. Yea, ye your selves know that these have ministred to my necessities, and to those that were with me.* I blesse the Lord I can with a good Conscience safely say, I have coveted neither your Silver nor Gold, neither am I a penny the richer for what I received of you; it was not a desire of any thing of yours that made me at first accept of this place: yet this shall I say for your honour, that you have Richly and Liberally bestowed your Favours upon me; but as there is something in his own vindication. So,

Secondly, There is something by way of Exhortation to them, (v. 18.) *Take heed therefore unto your selves, &c.* Paul before he leaves them hath something from God to say to them; from whence I note this, That the Ministers of God, before they quite leave, have something to say to them from God; it was thus with the holy man of old, *Jacob*, when he was dying, called all his Sons before him, and to every one he gave counsel, and blessing; *David* when he was upon leaving the world, he knew he should not live long, he calls all *Israel* unto him, sayeth thus unto them, (1 Chron. 28. 8, 9. v.) *Now therefore in the sight of all Israel, the congregation of the Lord, and in the Audience of our God, keep, and seek for all the Commandements of the Lord your God, that you may possesse this good Land, and leave it for an inheritance to your children after you for ever.* And thou *Solomon*, my Son know the God of thy Fathers, and serve him with a perfect heart, and with a willing mind for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts,

thoughts, if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever; thus you see it hath been the custome of holy men of old, when they are leaving the World, to say something to their people; so now here, I am come unto you this day as a dying man, for you know when this day is gone, I must no more preach among you: and I know you are here come, to see what I shall leave you for your Legacy, which that I may do, take these Twenty things, as Counsel, and Advice from a dying man: and O that they may remain with you when I am dead. First, I shall give you Ten by way of Caution, and Secondly, Ten by way of Counsel; my Cautions are,

First, Beloved, I beseech you, as you tender the wellfare of your Souls, take heed of breaking the Sabbath day, of Prophaneing the Lords day; it hath been Observable, that wherever Religion hath flourished, among any people, there they have ever been careful, and consciencious of the Sabbath day; and on the contrary side, where Religion is gone to decay, and people grown to prophannesse, there they are alwaies loose on the Sabbath day; pray remember, I hope you will remember, for God calls upon you, and commands you so to do, (*Exod. 20. v. 8.*) *Remember the Sabbath day to keep it holy*: doe not you take so much liberty as some will give you: whoever you are that refuse thus to doe, I will leave this assertion upon you: thou wretched man, hath God given thee Six daies, and reserved but one for himself? and wilt thou Rob him of that too? what! if he had given thee but one, and kept six for himself, would you be so vile, as not to keep them? how much more then, when
God

God hath given thee so much preheminnce in time; this is the first, be conscious in keeping the Sabbath day.

Secondly, Take heed, and beware of Idolatry; this was *John's* caution to his beloved Children, (1 Epistle 5. v. 21.) *Little Children keep your selves from Idols.* There is no sin to which, nor no sin by which we are in more danger then *Idolatry*.

First, There is no sin to which we are in more danger then *Idolatry*; *Mose's* back was no sooner turned, but the people made them a brazen calf, and bowed down to it, and worshipped it as their God, (Exod. 32. v. 4.) *Jebojada* was no sooner dead, but *Joah* returned to *Idolatry*; if we were not prone to this sin, what is the reason all the world turns Antichristians so Univerſally.

Secondly, As there is no sin, to which we are in more danger, so there is no sin by which we are in more danger, then *Idolatry*. I do confesse if you will keep your Garments clean, and undefiled with the mark of the Beast, it may be you may come under shreud temptations; yet I intreat you as a dying man, as you love your Souls, and for God's sake, flee from *Idolatry* notwithstanding your temptations; for God hath promised that under all the temptations that happens to you he will support you, if you flie, and withstand the thing you are tempted to, (1 Cor. 10. v. 13.) *there hath no temptation taken you, but such as is common to men, but God is faithful and will not suffer you to be tempted, above that you are able to bear, but will with the temptation, also make way to escape, that you may be able*
to

to bear it; now see what use the Apostle makes of this promise, in the next verse he follows with these words, *wherefore my dearly beloved flee from Idolatry seeing God will uphold us*, let us withstand any temptations, to this end, that God may uphold us; this is the second Caution.

Thirdly, Take heed of Apostacy, of a degenerating backsliding spirit; that ye do not fall off from the truth, and ground of the waies of God, which ye have known, and professed it is true, it may be for standing to your principles, you may loose the love of man: I acknowledge it may be so, but hear what God saith, *if any man fall back my soul shall have no pleasure in him*; if thou goest on mans Soul may have no pleasure in thee, but if thou fallest back Gods Soul will have no pleasure in thee; thou doest by Apostacy declare to all the world, that thou hast made tryal of the waies of God, and thou do'st not find them to be as good as thou thought'st they were, nay not so good as others; O take heed of Scandalizing the wayes of God, hear how God complains of those that so do (*Jeremiah 2. and 10.*) *Go unto the Isles of Chittim, and behold and send unto Kedar, and take diligent heed and see, whether there be such a thing, bath a Nation changed their God, for those which are no Gods: but my people hath changed their glory for that which will not profit. Hear O Heavens, and be astonished at this, for my people have committed two evils, they have forsaken me the fountain of living waters, and have hewed to themselves broken cisterns that will hold no water; what ever it is that would lead thee to Apostacy, beware and flye it, especially evil company, of which*

which I shall speak more anon) let your love to Christ be augmented, and love of your selves abated; for unlesse you love Christ, very much, and your selves very little, I cannot hope that you will stand to your principles.

Fourthly, Beware of Covetousness; it is Christs Caution (*Luke 2. and 15. ver.*) *Take heed, and beware of Covetousnesse*: here is a Caution, with a double action, take heed, and beware: believe me Brethren it stands upon us so to doe, for it steals upon us before we be aware of it; there is no person will deal more injuriously with a Christian then a covetous man will; he will betray his Life (if it were in his hands) into his Enemies hands for Money, as *Judas* did. A Covetous man he will injure Christ in his Ordinances, he will not come at them, for the love he bears to the World will not suffer him; truly (quoth he) I have lost this, or that, while I was hearing a Sermon, I'll go no more, I must stay at home, and looke after my businesse; I could give you many instances of this, but time will not give me leave; I shall only touch this one, what was it but the Love of this World that kept those who were bid to the Marriage Feast of the Great King of Heaven from coming? One had bought a piece of Ground, and he must needs go see it; another had bought Oxen, and he must go to prove them; a Third had Married a Wife, and therefore he could not come. Of all persons in the World, a Covetous man cannot, nor will not endure to bear the crosse of Christ, (*Phillippians, 3. verse 8.*) For many
walk

walk of whom I have told you often, and now tell you weeping, that they are the Enemies of the Crosse of Christ, whose end is Destruction; who are these? what manner of persons are they? why they are such who make their belly their God, whose glory is their shame, and who mind earthly things. A covetous man, he will lye with *Annanias* and *Saphira*; he will steale with *Achab*, he will murder with *Ahab*, he will betray with *Judas*: what will he not do to attain his covetous desire? this is the Fourth, beware of covetousnesse.

Fifthly, you that have not taken warning yet, I beseech you take warning now; have a care and avoid evil company (*Ephes. 5. 11.*) *Have no fellowship with the unfruitfull works of darknesse, but rather reprove them; come out from among them, and be ye separated from them.* Never goe into a wicked mans company, if before you goe you have not a probability of doing good, or getting good. Consider with thy self, is there any likelihood that thou by thy wholsome reproofs may doe him any good, if there be, then goe on; if not, draw back, aveyd them, fly from them, for their steps tend to perdition. By wicked company those two things have been effected.

Good	} men made	{	bad.
Bad			worse.

Good men have been made bad by wicked company,

pany. *Jehosaphat* that good King is an example of this, who by the company of wicked *Abab* was drawn to fight against those whom God favoured, and to help *Abab* in his wicked enterprise.

Bad men have been made worse by evil company: *Abab* was made worse by the instigation of his wicked wife *Jezabel*. Oh can you bear when you are in their company to hear them blaspheme the holy name of God, and not reprove them. Truly, if you can, it is a sign you are not so good as you should be.

Sixthly, my sixth Caution is this: Olt have a care of having the least finger on your hand against a Saint, it is danrerous to have a thought, word or act against the people of God, it is dangerous to have a thought amiss of them (*Psal. 62:3*) *They imagine mischief against a man* (that is, against a Saint) therefore they shall all be Slayne, for their bare imagination they shall be cut off. It is dangerous to speake against them, *How durst thou* (Saith God to *Miram*) *to spacke against my servant Moses*; and immediately he smote her with leprosie as white as Snow, it is dangerous to act against them; and it is forbidden by God (*Psa. 105:5*) *touch not my anointed, nor doe my Prophets no harm*. Perhaps you would say you would not doe them any harm, if you thought they were Gods People, Oh but take heed least they prove Gods People, and then it were better for you, if a mil-stone were hung about your neck and you cast into the Sea, then to offend the least of them.

Seaventhly, Let me beseech you all to take heed
of

of complying with this sinful world, whoever doth, doe not you; but take up that good resolution of *Joshua's*, *As for me and my house, we will serve the Lord.* Though all else forsake God, yet will not I, yet let not us, I beseech you (Saith he) that you would not conform your selves to the fashions and manners of this wicked world. Oh take heed of conforming your selves to the Conversation of this world, but walk harmless, and shine as lights in the midst of a crooked, and perverse generation if we will comply with the world, I mean to be as most of the world are, that is temporizers, time-servers, preferring the pleasing of man before the pleasing of God, then we myst lye in wickedness, as all the world doth (1 *John*: 2 16) for all that is in the world is either the lust of the flesh, the lust of the eye, or the pride of life, and these are not of the Father, but abideth in the wicked one, the prince of the power of the aire, after whom the men of the world walke. This is the Seaventh, take heed of of Conforming your selves to this world.

Eightly, take heed of a hasty Spirit when you are under sad dispensations, when you are under sufferings, you are apt to seek, and close with releif come it which way it will, and on what terms it will. let me beseech you Christians, to have a care of such a hasty and impatient spirit (26 *Esay* v. 18) *He that believeth maketh not hast*, that is he maketh not hast to get out of his afflictions; the People of *Israel* was of hasty Spirits, and murmured because they were kept so long in the wilderness, for which God slew an innumerable company of them. *Saul* was of a
hasty

hasty Spirit, and by it lost his life, and Kingdome. *Jacob's* Mother no sooner told him his Fathers intent, but he was resolved to have the first blessing, though he cheated his Brother, and lyed for it, and so told his father that he was his Eldest Son, but he himselfe was afterward deceaved, by a lie, with haveing the Eldest daughter given him instead of the younger. Take *David* for your example. he waited Gods time, the Kingdome was promis'd to him after *Sauls* Death, and when *Saul* persued him, you know *David* had him twice in his power, and with ease might have destroyed him, but he would not, *far be it from me* (saith he) *that I should touch the Lords anointed*. Let God smite him by the hands of his enemies, I will not, it is farre better to be Gods Bond-slave, then the Divels Free-man; doe not use any the least action whatever in an indirect way to deliver thy self, but patiently set down, and waite Gods good time, which when once come, thy deliverance will assuredly come with it. Take heed then of a hasty and fullen spirit under Afflictions; Some men when God takes away any comfort from them, are of so fullen a spirit, there is no pacifying of them; God will now this day take something from you, which I believe you would willingly keep; will you therefore be of so fullen a spirit, that because you cannot enjoy all, you'll not enjoy any? but will Rob your selves of all; what though you cannot enjoy your Minister any longer, will you not make use of the Ordinances of God. I beseech you refraine this spirit, and let the deprivation of one mercy be a means to make you make better use of those that are left.

Ninthly,

Leg. 24. Alwayes make the Scripture, and not your selves, nor your carnal reason, nor your bare opinion, the Judges of your spiritual state & condition. I cannot see my condition to be good. I cannot perceive it. What must your sense, & your carnal reason be the Judge of your spiritual state? *Isa. 8 20.* To the Law and to the Testimony, if they speak not according to this rule, it is because there is no light, no morning in them. *John 12.48.* The word that I have spoken, the same shall judge you in the last day: The Scripture is that which must determine the case in the great day: whether you have grace or no, or whether it be true or no.

Leg. 25. Make much conscience of making good the termes on which you closed with Christ: you know the terms, how, that you would deny your selves, take up his Cross, and follow the Lamb wheresoever he should go: Now you are put to take up the Cross, to deny your selves, to follow the Lamb over hedge and ditch, through thick & thin, do not turn your backs on Christ: the worst of Christ is better then the best of the world: make conscience of making good your terms, to deny your self, your natural self, your sinful self, your religious self, and to follow him: and if you do so, oh! what an honour will it be to Christ, and advantage to your souls, and a joy to the upright!

Leg. 26. Walk by no rule but such as you dare dy by, & stand by in the great day of *Jesus Christ*. You may have many wayes prescribed to worship by: but walk by none but such as you dare dy by, and stand by, before *Jesus Christ*: walk not by a multitude for who dare stand by that rule, when he comes to dy?

G

Make

Make not the example of great men a rule to go by: for who dare dye by, and stand by this, in the great day of account? Do not make any authority, that stands in opposition to the authority of Christ, a rule to walk by: for who dare stand by this, before Jesus Christ? Ah Sirs, walk by no rule, but what you dare dye by, and stand by at the great day.

Leg. 27. And lastly, sit down, and rejoyce with fear, *Psal. 2. Let the Righteous rejoyce, but let them rejoyce with fear.* Rejoyce, that God hath done your souls good by the everlasting Gospel: that he did not leave you till he brought you to an acceptance of, to a closing with, and a resignation of your souls to Christ, and the clearing up of your interest in him. Rejoyce, that you have had the everlasting Gospel in so much light, purity, power, and glory, as you have had for many years together. Rejoyce in the riches of grace, that hath carryed it in such a way towards you. And weep that you have provoked God to take away the Gospel, that you have no more improved it, that you have neglected the seasons and opportunities of enriching your souls. When you should have come to Church-fellowship, any thing would turn you out of the way. Oh, sit down, and tremble under your barrenness, under all your leanness: notwithstanding all the cost and charge that God hath been at, that you have grown no more into communion with God, and conformity to God, and into the lively hope of the everlasting fruition of God. Here are your Legacies, and the Lord make them to work in your

Mr. Brooks his Farewell Sermon. 83

your souls, and then they will be of singular use to you, to preserve you so, that you may give up your account before the great and glorious God with joy. Labour to make conscience of putting these Legacies into practice, of sucking at these breasts, which will be of use to us, till we shall be gathered up into the fruition of God, where we shall need no more Ordinances, no more preaching or praying.

Mr. Collin's farewell Sermon.

Jude v. 3.



Contend earnestly for the faith, &c.



These words contain two parts :

1. A Duty exhorted to. 2. The manner of the management of that Duty.

The duty exhorted to, is, to retain the faith delivered to the Saints: The manner of its management is, that we should earnestly contend to keep it.

I opened the termes, What's meant by faith ?

It is not so much the grace of faith, but the Doctrine of faith; not special faith whereby we apprehend special mercy upon a promise made to the Elect, but the *Fides quæ creditur*, the whole substance of the doctrine of Christ as to things that are to be beleived, and duties that are to be practised.

But why is it said *The faith that was once delivered* ? (that is) Invariably, Irrevocably, once for all? *Delivered*, respects the priviledge the Saints of God had in the faith that God had left: 'tis the faith of the Gospel, committed as a Treasure : And the Church is called a Candlestick, not only to hold out the light, but to hold the light : whence the Church is called the pillar, or the ground of truth : not that they are to make Doctrines, but to hold forth the doctrines of Christ, even as Tables and Pillars, upon which Proclamations are hung and held forth to be made publique : so is the Church of Christ, 'tis that in which the Truths of the Lord Jesus are kept, and will be kept from one age to another.

But what's the import of the word [*Earnestly contend* ?] It is a word used only once in the new Testament in the Composition : The word in the root is frequently used, and imports a *struggling with might and main*, as those that use to run at games. It's used for Jesus Christ in his sufferings,
He

He was in an Agony; the same word from whence this word is compounded. The Apostle would imply such a contention, such a struggling to keep the faith of the Gospel, as one word in the English is not able to expresse it, and Interpreters very much differ what's the import: the best center in this, that we should so contend for the faith, as men that would contend to keep their very lives.

The Proposition is this, That it is the duty of the Saints of God to maintain an earnest contention, to struggle for, and to keep the faith that was betruſted with them: Wherein this Contention doth consist:

1. It is not a Carnal contention; the weapons of our warfare are not Carnal, but Spiritual; the Saints are not called to contend for the faith with Carnal weapons, with Carnal power and force: (*not by might and power, but by the Spirit of God*) force and power, and a fleshly Armie, Prisons, Pillories; and Chains, and taking away of mens Comforts and Estates upon the account of the faith of the Gospel, hath been the usual way of Errors defending it self: Prayers and Tears are the Churches weapons.

2. 'Tis not a contention of uncharitableness: This contention allows no murdering either of the bodies or souls of men: Christians are so to contend against Error and sinfull practise, as to love their persons, and pittie those

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they contend with. There are some opinions, that there is no way to shew a holy way of zeal against, nor be able to destroy them, but by a holy separating from the persons: there were such to whom it was not lawfull to say God speed, or receive them into their houses: but yet this is in order to the saving the soul: Saving some plucking them as brands out of the fire.

But positively, this holy contention it consists in these four things.

1. In managing the sword of the Spirit, the Word of God, against errors and sinful practices, to be able to confute them mightily, as *Apollos* did, out of the Scriptures, shewing the Jews that Jesus is the Christ.

2. By Prayer: for to pray down sinfull opinions and practices. That we mean when we pray, *Thy kingdom come*, that the Gospel may run on and be glorified: that these nights of darknesse may be dispelled: that Truth may shine to the perfect day.

3. By holy practising against them: by holding forth the Word of life in your conversation: by striving together by a mutual provocation for the faith of the Gospel in respect of holy walking.

4. By being able to suffer for them.

The

The Reasons of the Point I gave you.

I shall now sum up all in a word of Exhortation, to presse every one that bears the name of a Saint, to take up this Exhortation of the Apostle, *Earnestly to contend for the faith that was once delivered to the Saints.* The sum of all is, to beg that you would be valiant for the truth of Christ; that whatever hath been delivered to you consonant to the truth, agreeable to the faith delivered to us, that you would struggle might and main by all Christian courage, by argument, practice, prayer, by suffering, rather then let go those truths that God hath taught you by his faithfull Ministers; that Christ that hath been preached to you: those Scriptures you have in your hands: those Doctrines you have learned by experience, by prayer, by searching the word: those wayes of worship God hath taught you: those patterns of his house, and out-goings, and returnings there that he hath taught you: be exhorted to hold them fast, and not to let them go: (*Contend earnestly for the faith, &c.*)

It is to be lamented, that there is so sad a spirit of indifferency among Christians, as we find at this day. Many do so carry it, as if there were nothing in the Gospel of Christ that were worthy the owning by practising, or worthy the owning by suffering. This like-warm indifferent temper hath done the Church of God a great deal of mischief formerly; and if admitted now, will do you as much mischief again.

It hath been one of the sins which the Lord at this day is judging and punishing his poor people for, that our zeal hath been so hot against one another for meer circumstances, and so cold when we are like to lose the substance: that our contentions rise so high in matters hardly of any moment, and our spirits work so low when they are to gain the great things for which Christ suffered, and which he delivered to us. It is my work therefore to beg you, that you would put on a holy resolution, that there may be no contention among us (for we are Brethren) but only that contention, who may most retain, and evidently witnesse the Faith that is delivered to us: It is the trust God hath committed, and he doth expect and look how we will manage it with courage and confidence, to keep the Faith of the Gospel. There are very great oppositions against you, and there ought to be great resolutions of Christians to maintain themselves against such oppositions. It is a very sad thing that Christians should see the Faith and the wayes of the Gospel of God as it were taken from them at any time, and they have not one word to speak, nor any thing at all for to venture in suffering for the wayes and truths of Jesus Christ: *Moses* had such a holy zeal, that when *Aaron* was an example to the people to lead them to idolatry, he contended with him earnestly to his face. The zeal of Gods servants is so small now, that though *Balaam* be about the work, we have not a word to speak: Though the false Prophets of
Antichrist

Antichrist be about the businesse, yet no Christian hath courage to speak. The holy Apostle *Paul*, when *Peter* walked with an uneven foot, and began to *Judaize*, he tells us, he did resist him to his face: shall *Paul* resist *Simon-Peter*, and shall not the Saints of God resist *Simon-Magus*? shall they resist *Hymeneus* and *Philetus*, and shall we not contend with *Alexander* the Copper-smith? 'tis but suitable to what God expects; and the Exhortation here given us, That we should maintain it with might and main, as that which is our Treasure, which we will not let go, the Faith once delivered to the Saints.

To put you upon this, I might encourage you with severall things: all the Reasons mentioned are as so many Motives to this holy spiritual contention: Shall I tell you of three words further?

1. The mercy of Gods delivering the Truth to you, should engage you to this holy contention: 'tis such a mercy as is a non-such mercy, *Psa.* 147. the two last Verses, *He hath given his Judgements to Jacob, and his Statutes to Israel: He hath not dealt so with every Nation.* How many of the greatest part of those that we call Christians, in the world, are put like *Sampson* to grinde among the *Philistims*? Superstition, Popery, Idolatry, Will-worship, such things as *Jesus Christ* never delivered to his Saints, having both their eyes out; the Scripture light that should

should have shewed them the truth taken from them; and their Consciences that should teach them, carried in the pocket of some base Priest, that dare not think any other then what he will tell them. How many are there, even of the very reformed of the world, who only get upon some broken plank of Ship-wrackt truth, whereby they swim to the Lord Jesus! But God does not deal thus with us: you have had the whole Counsel of God revealed to you, a glorious light set up in the Nation for a hundred of yeart past, which hath been like the light of seven dayes: for these twenty years past the running too and fro of men hath increast knowledge; you have learned the truth from Gods faithfull Ministers: you have received it with much affliction, with many temptations: it hath cost Jesus Christ dear to send it, it hath cost you dear to receive it, and will you let it go? Your sin above all others will be most provoking to the Lord Jesus.

2. I might tell you that 'tis a time, wherein many let go the faith; and methinks the Lord Jesus does by his poor and unworthy messenger speak to this great Congregation, as sometime he did to his Apostles, *Will ye also go away?* There are many that have been forward and eminent professors of the faith delivered to the Saints, that have made Ship-wrack of faith and good conscience; will you sp'it upon the same rock? God hath kept the truth for you, and kept you in the truth hitherto, and is coming to see whether you will leave it, and keep it or no. We have

have been sucking at the breasts of the Ordinances, and dandled upon the Knees of providences, and gone on in a smooth way of profession; but what will you do now when you must come possibly to suffer persecution for it? to keep the faith, you may lose your Liberty, Life, Estate. And there's a great deal of hazard upon this account, because it hath pleased God so to dispose it, as that those that should be your guides into truth, the Lord is removing them into corners. Possibly while they have been with you, you have kept the faith; but what will you do when they are gone? While *Moses* was with the people, they cleaved to the Lord; when once he was gone into the Mount, they fell to their Idolatry, and worshipped a Calf. While *Paul* was at *Ephesus* the flock was kept pure, but (saith he) I know after my departure, grievous Wolves shall break in, not sparing the flock, &c. So while you have heard of God, who sends voices and warnings to scare away the Wolves and Foxes from you, possibly you may keep the faith; but what will you do when God removes them?

3. God hath ever had in all ages of his Church, a word of his Patience to be kept to try his Saints, and therefore it does concern you for to be valiant for the truth. In all the series of Gods dispensations with his Church, there hath been something or other of the faith of Christ, that hath cost them resisting to blood, to sacrifice their lives, to lay down all that they have for it by suffering: Now even as they, so we; if not in
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the same thing, yet in the same faith: we have still some word or other of Gods patience to keep; therefore we need to have on the Armour of Light; you must wrestle with the fiery Tryal, for there is some Jewel that Jesus Christ puts upon you to wear, that Persecutors, Persecutions, Heresies, Hereticks will scratch at, which you must hold out with losse of life to keep; and this must be till the latter part of the rage and reign of Antichrist is out; and even as you keep that, so will God keep you, *Rev 3. 10.* As you honour the word of Gods patience, so God will honour you; As you are faithfull to him, so will he give you the Crown, and no otherwise: Hence therefore it concerns us all to be armed with a holy confidence and resolution, as to this spiritual warfare, in contending for the faith delivered to us.

But the great thing I shall speak to, is, Wherein may Christians be helped in this holy struggling and contention?

I shall only mention five or six things, some to fit you for it, others to help you in the management of it: I shall name them mixtly, and not distinct.

Rule 1.

First, bring all Doctrines that are offered you to believe, and all Practices that are put upon you to practise, to the Scriptures, the word of God:

God: try them there whether they be to be retained, or to be rejected: You will have this double advantage by it: 1. To discover what is right and what is wrong. 2ly. To have on the best part of your Armour, whereby to contend against it.

1. To discover what is right, and what is wrong; for the Scripture alone is the Touchstone of Doctrines, and the Tryal of Spirits: The Scripture does discover it self, and doth discover all things that are contrary to it: when you are bidden to try all things, 'tis not by practising all things, as some poor giddy-headed Christians of late dayes have done, who have made the practising every opinion to be their trying of it, till they have run themselves into all opinions; but 'tis by the Scripture you are first to try, and then to practise; who are like the Noble *Bereans*, that were more noble then those of *Thessalonica*, because they searched the Scripture. To bring the Truths that have or shall be taught you, or the Doctrines that shall be imposed upon you, to the word of God; to see whether they be according to the Truth, or no: for false Doctrines, and false Worship, of all things they hate the Scripture most: they are like false coyn, or false Jewels, which go best in the night: false coyn will not endure the Touchstone, nor false Jewels the day: no more will false Doctrines the Scripture, therefore it will be a great way to discover them.

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2. It will be a great way to vanquish them; *Ephe. 6.* Above all take the sword of the Spirit; the word of God is the sword of the Spirit, by which we slay Heretical Doctrines, and by which we are to slay sinful practices: All those stones that the Davids of God have flung at the *Goliath's* of Error, they have been taken out of the brook of the Scriptures: therefore reduce all Doctrines offered you to beleive, all worships that are taught you to practise, to the word of God.

1. All Doctrines that are taught you to believe, reduce them thither; there's no profession of faith to be built, but the stones must be fetched from that mountain: If you beleive divine truths, be not because the Scripture propounds them, your faith is but humane: If you beleive any thing the Scripture doth not speak, your faith is Diabolical: the word of God and your faith must run parallel: All that is written, you must believe, and you must believe nothing but what is written: This was the Rule of the old Testament: *Isa. 8. 20.* *To the Law and to the Testimony;* to the Law (that is) to *Moses*: and to the Testimony (that is) to the Prophets: if they speak not according to these, there's no light in them. When any thing was offered to Christ by way of enquiry his common answer was, *How readest thou? Luke 10. 26.* How is it written? When the holy Apostle *Paul* would redress the abuse of the Lords Supper, he does not carry the *Corinthians* to these and these Fathers, to this and that use and custome, but brings that, how it

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was delivered from the Lord: he reduces them to the institution, What I have received from the Lord, that I have delivered to you, The word of God is perfect, in respect of Doctrine, and in respect of worship. So that whatsoever is offered you to believe, you must try it by the perfect rule; for 'tis given by Divine inspiration to make the man of God perfect and wise to Salvation: it is such a *Canon* about Doctrines to be received, as nothing must be added nor taken from it: *Rev. 22.* Therefore it's called a Testament; Now no man dares add to another mans last Will and Testament: who shall dare to add a faith to the Faith of Gods Elect, to that which Christ hath delivered? I will give you this as a certain observation, that there never was any thing of false Doctrine brought into the Church, or any thing of false worship imposed upon the Church, but either it was by neglecting the Scripture, or by introducing something above the Scripture.

2. Bring hither all practices of worship, as well as Doctrines to be beleived: try the wayes and forms of Christ house, by the word of Christ: he shews us the patterns thereof, the outgoings and returnings thereof: he was faithful in all his House, even as *Moses* was who did not leave a pin of the Tabernacle, but did appoint it. There is nothing decent and comely in the Church, which is so much pleaded for, but what comes in by Christs institution. Whatever you worship without a warrant from the word of God

or by whatever means you worship without a warrant from the word of God, you worship you know not what: *Job. 4. 20.* 'tis Will-worship: and by the same Rule you receive one Will-worship, you may receive twenty: 'tis vain worship, it will never reach the end of your Communion with God: (for he is a Spirit, and seeks such worshippers) it will never bring you to the enjoyment of God: therefore in point of worship, bring it to the word of God, and as to faith and worship say, Hitherto my faith and my worship shalt thou go, and no further. This Rule rightly improved, it will dis-intangle you from the hooks, and take you off from the baits of those cunning Fowlers (for to such the Apostle doth compare them in the New Testament) who seek to betray souls from the simplicity of Gospel-faith. Never any did invent false doctrine, but to put up them, they put down the Scripture, and they put out the eyes of Christians to make them bend to it: before they use other means to compell them, their great work is to darken the light of the truth, and in the room of the Scripture to be your rule, they set up other Rules: which, because there are three marvellous Popular, I desire to mention them in opposition to this Rule I have given you.

There's a three-fo'd Rule men would set up to deceive poor souls: The name of a Church: Antient Customes: The Generality of those where they live.

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Ninethly, My ninth Caution is this, take heed of an ungodly Minister, I speak not to any mans person in particular, neither can I, because I know not as yet who will succeed me; but whosoever he be, if he be wicked, beware of him; for if he be ungodly, the people will follow him; for like Priest, like people: and I pray God deliver you from such Ministers, as for Doctrine, do teach the traditions of men; and and cry peace, peace, when sudden destruction hangs over their heads: such Ministers may please you, but believe me they will never profit you: but at last you will find, that through the Vale of Security, you are led to the Pit of Perdition. They will tell you, you need not be so strict, and diligent in your conversations; nor Heaven is not so hard and difficult to gain, as some would make you believe: believe them not, but remember, that without holiness, none shall see God; and that neither Fornicators, Adulterers, Idolaters, Thieves, Murderers, Covetuous persons, Drunkards, Revilers, nor Extortioners, shall inherit the Kingdome of Heaven.

Tenthly and lastly, Take heed you be not found professors (of the Gospel) only. Christ, when he was Preaching to a Throng of people, (as I am here this day) said unto them, *Take heed, and beware of the leaven of the Pharisees which is among you.* Oh that I had no cause to say, the leaven of the Pharisees is among you! I mean, that there are many here that are but
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bare professors; let me ask you that are onely professors, this one question, is Religion good, or bad? if it be not good, what is the reason thou art not ashamed to professe it? if it be good, what is the reason thou dost but profess it? by thy bare professing, thou lovest the love of man; by no more then professing, thou canst never gain the love of God; so that on all sides thou art like to be miserable: The world will hate thee for being so good, and God will hate thee for being no better. What a sad thing is it that thou lovest thy comforts in this life by professing so much, and thy comforts in the life to come, by no more then professing. Thus you have heard what I have to say by way of Caution: I shall now speak to you by way of Counsel. The former ten were Negative, these shall be positive.

First, I intreat you all, that above all things, you would mind the one thing necessary: that you would not trouble your selves so much with many things of little concernment, but minde the great thing for which you came into the world. Oh my friends, will you spend your time for that which will not profit you, and your mony for that which is not bread: Look after Grace, labour to get an Interest in Christ, of which if you be unprovided, you will be undone for ever, and it will be better for you, you had never been born: Oh, gain Christ, and then you will be fitted for all times, all troubles, and all conditions that can happen unto you;
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you will be endued with all wisdom, and with all riches; if you gain not Christ, all that God doth to you, and for you, will naught at all avail you.

Secondly, My second advice and Counsel unto you is this, That you would live, as you would die, live to day as if you must die to morrow: Let me ask you, would you be content to die in the state you are in? if my soul doth not desire to be in a better state when I come to die, then now I am in, I may very well sit down satisfied; if not, then surely it greatly concerns me to look after a better; would any man be content to die a Drunkard? I ask you that are Drunkards, I do believe you will answer no; why then do you live in Drunkenness? How know you that God will spare you when you are drunk, until you are sober again? we may read of many that have died in their drunken fits, God doth not alwayes send his Heralld to warn thee, before he sends his Serjeant to Arrest thee; how knowest thou but Death may strike thee on a sudden? what will then become of thy Soul? Oh Beloved, I beseech you live not in that you are unwilling to die in: *Balaam* was not such a wretch, but he could cry out, *Good Lord, let me die the death of the Righteous.*

Thirdly, Lay up for suffering times; there is few of you I believe are so bad husbands, but will lay up for a rainy day. I mean against a time of sickness comes, wherein you will be unable to work; are you thus careful to maintain your bodies? and will you be careless of

your souls? Oh be careful to provide for stormy weather, you have winter garments for your bodies to preserve them from cold; oh let patience be your winter garment to preserve and keep your selves warm in afflictions; I know that he that will live godly in Christ Jesus shall suffer persecution, and that through tribulation and sufferings we must enter into the Kingdom of Heaven; shall I not then provide for them? but you may say, what, doth persecution attend all the godly? a man may escape them as well as suffer them? put case affliction should not come, thou wilt be never the worse for being provided for them, for he that is fit to die is fit to live, and that man that is fit to suffer afflictions is fit to live without them; it was *Pauls* exhortation to the *Ephesians* 6. 10. *Finally my Brethren, put on the whole armour of God, that ye may be able to withstand the wiles of the Devil:* And it is wisdom in a man, to provide for a misery before it comes; there is mention made of a Nation (the *Spartans* I think) that useth to chuse their King as we do our Lord Mayor every year, and whilst they are in their annual Government, they live in all abundance of state, have all the fulness their hearts can wish; but when their year is over, all their pomp and glory is over too, and they banisht into some obscure remote place for ever. When they spend the remainder of their lives in great want and misery, one King (knowing this) being called to rule over that Nation, made

made such use of his time wherein he reigned as King, that by his provident living, he heaped up so much treasure, and sent it before him to the place where he knew he should be sent, as maintained him all his life-time. Thus it is, God hath appointed to every one a time to live in, and that but a short time too, and in that time he hath appointed afflictions to attend us; if we will live godly in Christ Jesus, is it not wisdom in us then to provide for them? Take heed then that to avoid suffering, you do not commit sin; to commit sin, to avoid suffering, is as if a man should run out of the mouth of a barking Dogg, into the mouth of a devouring Lion; what is the wrath of man to the wrath of God? Man can but destroy the body, and no more, but God can destroy both body and soul into hell fire to all eternity.

Fourthly, My fourth word of counsel, and direction is this, be serious in serious things; when you come to perform serious things, do them seriously; I do not know that ever I saw a man fall asleep while he was telling of mony, for if he should, how could he tell whether it were right or no? Yet alas! too too many sleep when they should be taking truth, not only by natural sleep, but also by spiritual sleep; they are so careless in receiving the word, they hear, and so lazy withal, that rather then they will try the word they hear, they will take all for truth their Ministers tells them. Beloved, I believe you will scarce put so much confidence in a

man, as to receive a sum of money without telling it, because he saith it is right; and yet will you receive all that your Minister tells you is truth, for truth, without trying it? you must not be sluggish in your working for God, but put forth your selves to the uttermost. You must make the Kingdom of Heaven suffer violence, and take it by force, but then.

Fifthly, The fifth Direction which I shall give you, is about hearing the word, how you must behave your selves when you hear. I take it for granted you will hear, I hope you will, for brown bread is better then none, and a little is better then none at all; yet I entreat you take these two words of Direction:

First, Try the word you hear by the Truth.

Secondly, Try your selves by the Truth.

First, Try the word you hear by the Truth; if it be not consonant to that, believe it not, let who will preach it, *Paul* exhorteth the *Galatians* so to do (Chap. 1. 8, 9.) *But though we, or an Angel from Heaven preach any other Doctrine unto you, then that which we have preached unto you, let him be accursed: How, Paul accursed? sure you speak too high, what if an Angel? must he be accursed? Sure you will call in your words again; nay, instead thereof, he repeats them over again; as we said before, so I say again, if any one preach any other Gospel then that which you have received, let him be accursed. If any man pretend a Revelation from Heaven, and cannot bring Scripture for what he saith,*
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do not believe one syllable. Take the noble *Pe-reans* for your example, they would not believe *Pauls* Doctrine, until they had searched to see whether it were so or no; but then, as you are to try the word you hear by the truth, so try your selves by the word; you hear as a truth, that *there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.* Now try your selves by this truth, and see whether or no you walk after the flesh, or after the Spirit: I have likewise, two directions about the preaching the Word.

First, Do not you receive the Word for the persons sake that brings it? I am apt to think, that many of you will receive a Truth of one mans bringing, which you would not receive of anothers; and thus ye receive the word of God with respect of persons, which you ought not; but first receive the Word for its own sake; and secondly, receive the person for the Words sake, (*1 Thes. 5. 12, 13.*) we beseech you brethren, to know them which are over you, to admonish you, and labour among you in the Lord, and to esteem of them very highly in love for their works sake.

Sixthly, My direction in the sixth place, shall be concerning the times we live in, and I shall tell you, how you ought to behave your selves in two particulars.

First, Blame thy self most that the times are so bad; there is a general complaint about the sadness of the times, but no particular; every

one puts the cause away from him, and instead of accusing themselves, are alwayes accusing others: *Ahab* he said to *Eliska*, thou art he that troubled *Israel*; *Eliska* said to *Ahab*, thou art he that troubled *Israel*; *Adam* said to God, *The Woman which thou gavest me, did give to me, and I did eat*: The woman she said, *The Serpent beguiled her*: Thus do we put it off from our selves, to others: No man saith with *Jonas*, for my sake is this come upon you, I am the cause of all this; no man saith, what have I done? would you have the times mend? Oh then, every soul of you condemn your selves, and amend your wayes, the times would not be so bad, if we were not so bad; would you have the effect cease, then seek to remove the cause. But then

Secondly, Pray not so much for better times, as better hearts; for had you never so good times, and not good hearts, your blessings would be cursings; good times, without good hearts, will but fatten you the sooner to the slaughter.

Seventhly, If you cannot do the good you would, then do the good you can; many people are so fullen, that because they cannot do all they would do, they will do none at all. I beseech you, be not of this temper; what though you cannot serve God in publick, will you not therefore serve him in private; why may you not do as Saint *Austine* was bid to do, (*tolle legit*) take up and read? This will be a reading and praying time with you; and now you cannot
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hear as formerly you have done. Oh pray more, and read more, and the less you have in publick, the more you may have in private; you may read, and pray; we are not forbidden that yet, let us then make use of them.

Eightly, My intreatie is unto you all, that you would be careful and circumspect in your conversation, (*Ephes. 5. 15, 16.*) See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the dayes are evil; walk as becometh the professors of the Gospel, and labour to be blameless towards God and man. Oh, what notice will there be taken, when any professor doth but slip aside, and do any thing amiss, it is the Joy of wicked mens hearts to see it, and how diligently do they watch for it, and often wish it? We have a proverb, That one man may better steal a horse, then another look on; I am sure a wicked man may better commit seven sins, then a professor one; for it is the failings, the bad lives of professors, that makes Religion ill spoken off, and hinders many a weak soul from closing with it; sure think they, their Religion cannot be good, their conversations are so bad; let us therefore be wary, and careful in all our actions.

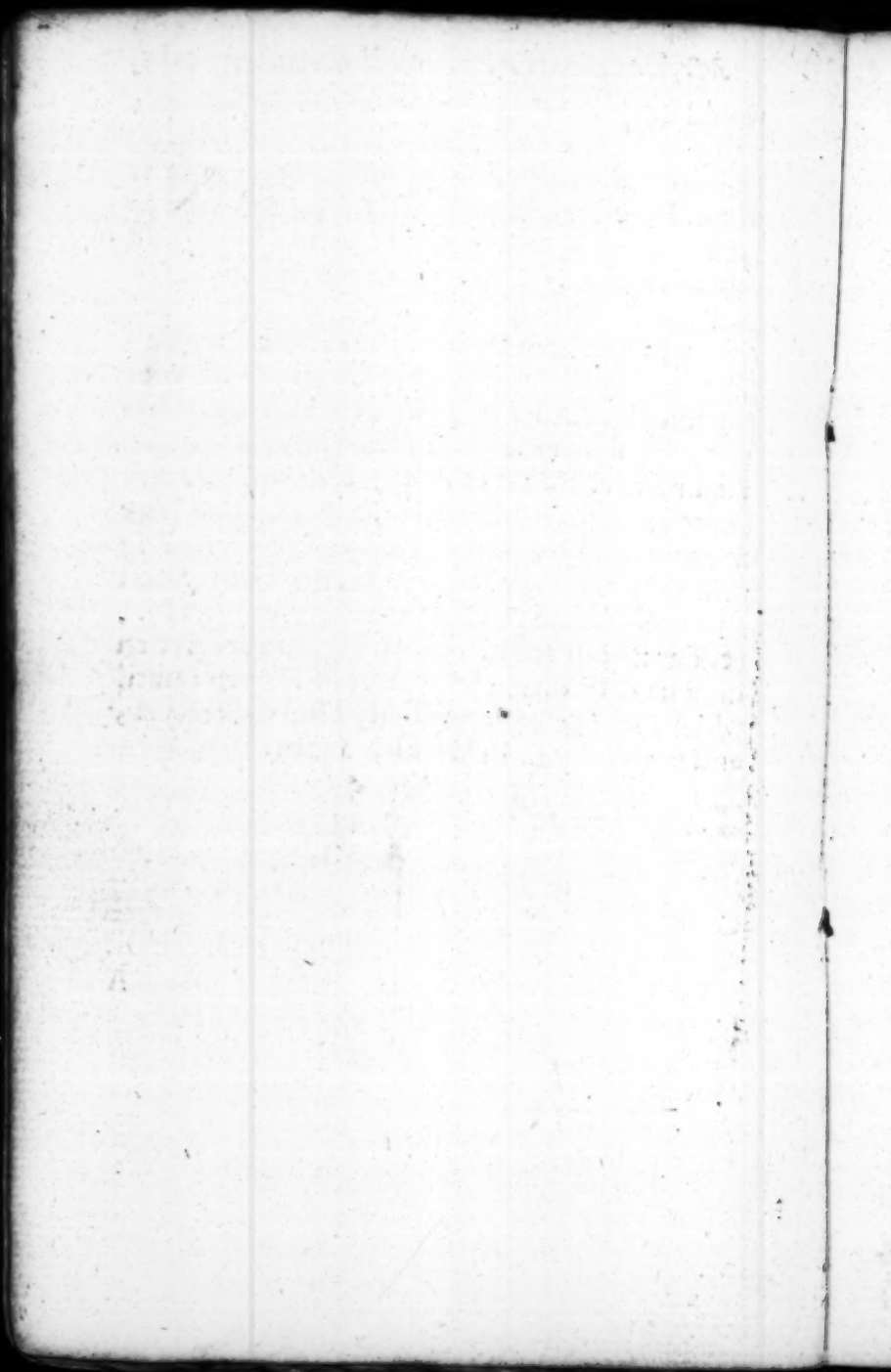
Ninthly, Mourn and lament for the sin you cannot hinder; it was said of *Lot* (*2 Pet. 2. 8.*) that his righteous soul was vexed with the wicked conversations of the *Sodomites*. Oh that we were but so good as we should be, then sure it would grieve us more then it doth, to see the wicked

wicked and abominable lives of those among whom we live; though thou dost not blaspheme God thy self, yet it is thy God that is blasphemed, and shall not that trouble thee? how canst thou but reprove them whoever they be? When a sick man seeth his Wife, Children, Friends and Physitian, lamenting his condition, sure it will make him think his condition is worse then he thought it, or very bad at least, or else why do they take on so, if there was no cause of fear? Thus it may be thy reproof may work upon a wicked man; if when thou hearest him blaspheme God, thou lamenteth his condition, & puts him in mind of his sad estate, it may make him lay that to heart then which he never did before.

Tenthly, The last thing that I have to beseech of you is, That you would love one another: I have not at all sought to proselyte you to my way, but whatever you see in whoever it be that is of God, oh love it, be he of what profession he will, he is a godly man: Oh then love him, you cannot love God if you do not love his people; let brotherly love continue; your Minister must not continue, oh then let brotherly love continue (1 Joh. 1.20.) If any man saith he loveth God, and hateth his Brother, he is a lyar, and the truth is not in him; for if he loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? We believe saith John in the next Chapter, That Jesus Christ is the Son of God, and he that loveth the begetter, must also love him that is begotten; you would

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would be loath to do otherwise in civil business; will you refuse commerce with a man, because he is contrary to you in opinion, because he is not a Free-man of your City; be not then so far from loving one another, as to bear hatred one to another. Thus you have heard what I had to say unto you by way of caution and counsel: Oh that they may make such impressions on your hearts, that they may be your continual practice in your lives and conversations. I shall now close with the words of St. Paul (2 Cor. 13. 11.) *Finally brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you:* And the Lord grant, that both ye and I when we come to the judgement seat of God, render up our accounts with joy, and receive an immortal Crown with Christ in Heaven; until which day I beseech Almighty God to keep you, and preserve you in his fear. Amen.



A S E R M O N

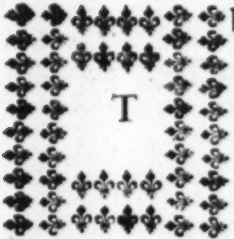
PREACHED AT

Alderman - Berry Church,

B Y

Mr. Edm. Calamy, Dec. 28. 1662.

1 Sam. 4. 13. *And when he came, Lo, Ely sate upon a seat by the way side, waiting; for his heart trembled for the Ark of God.*


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 Hat you may the better understand these words, you must know that whatsoever God threatn'd against old *Ely*, in the second and third Chapters, because he did not restrain his wicked Sons from their lewd Courses, is here Executed in this Chapter: therefore we read there were four thousand Israelites slain by the Philistines; And the Elders of Israel met together to consult how to repair this great losse; they confesse it was the Lord that had smitten them; for say they, *Wherefore hath the Lord smitten us to day before the Philistines*: And they conclude, the way to repair this their loss, it was, to fetch the

the Ark of the Covenant of the Lord from *Shiloh*, and carry it into the Battel; whereupon they appoint *Hophny* and *Phinehas* to fetch it, whereby they imagined that the presence of the Ark would save them from ruin, but herein they were miserably mistaken; for this judgement beset them not because the Ark was not in the Camp, but because their sin was in the Camp: The Ark of the Covenant would not preserve those that had broken Covenant with God: And therefore there was a great slaughter of the Israelites, and were slain thirty thousand men, and *Hophny* and *Phinehas* were slain, and the Ark it self was taken prisoner. But what was old *Ely* doing? He was ninety and eight years old, and was not able to go to the Battel, but sits upon a seat by the way side near the Battel; and there he sits, thinking what shall become of the Ark: *And loe, Ely sate upon a seat by the way side, watching; for his heart trembled for the Ark of God, for fear lest the Ark should be taken: He was not troubled, what should become of his two Sons, or what should become of the people of Israel, but what should become of the Ark of God.*

In the words are three parts.

1. Old *Ely's* solicitousness for the Ark.
2. Old *Ely's* heart-trembling for fear of the Ark.
3. Old *Ely's* preferring the safety of the Ark, before the safety of his two Sons, Wife and Children

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He sate upon a Seat by the way side watching,
for his heart trembled for the Ark of God.

But what was the Ark of God? why should
old Elies heart tremble for fear of the Ark?

I Answer; This Ark was the holiest of all the
things of God; it was so holy, that it made
every place holy where it came, 2 Chron. 8. 11.
And Solomon brought up the daughter of Pharaoh,
out of the City of David, into the house that he
had built for her: for he said, My wife shall not
dwell in the House of David King of Israel, be-
cause the places are holy, whereunto the Ark of the
Lord hath come. This Ark was the dwelling place
of God, it was the habitation of God, Psal. 99. 1.
The Lord Reigneth, he sitteth between the Che-
rubims. Now these Cherubims were placed over
the Ark: it was the speaking place of God;
he met his people there, and there he gave an
answer to them: Exod. 25. 21, 22. And thou
shalt put the mercy-seat above upon the Ark, and in
the Ark thou shalt put the Testimony that I shall
give thee: And there will I meet with thee, and I
will commune with thee from above the Mercy-
seat, from between the two Cherubims which are
upon the Ark of the Testimony of all things I shall
give thee in commandment unto the children of
Israel. This Ark was Gods Foot-stool, and all
the people of God worship before the Foot-
stool of God, Psal. 99. 5. Exalt ye the Lord our
God, and worship at his footstool, for he is holy.
The Ark, it was the glory and the strength of
Israel, Psal. 78. 61. and he delivered his strength
into

into captivity, and his glory into his enemies hand; And it was the terror of the enemies of God: And therefore when the Ark came into the Battel, the Philistines were afraid, and said, *Wo unto us, for God is come downe into the Camp*: And indeed this Ark was called Jehovah. Numb. 10. 35. *And it came to pass, when the Ark set forward, that Moses said, Rise up Lord, and let thine enemies be scattered; And when it rested, he said, Return O Lord unto the many thousands of Israel.* In a word; the Ark was a pledge, and a visible symptom of Gods gracious presence with his people; as long as the Ark was saved, they were saved; and when the Ark was with them, Gods presence was with them; but when the Ark was gone, God was gone; his comforting presence, his protecting presence, and his preserving presence: And therefore no wonder that this good old man sate watching here for fear of the Ark. I call him good old man; many are of opinion that he was not good, because he suffered his Sons to be so wicked; and indeed his fault was great, but surely he was a good man, and I have two Reasons to prove it: First, in that he took the punishment of his iniquity so patiently; *It is the Lord, let him do what seemeth him good.* And secondly, he was a good man, as appears by the Text; his solicitousness for the Ark: *He sate trembling for fear of the Ark.*

Now this Ark was a Type of three things.

First, It was a Type of Jesus Christ; for God
spake

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spake from the Ark: so God speaks to us by Christ.

Secondly, It was a Type of the Church of Christ: for as the Ark was the preserver of the two Tables of the Law, so the Church of Christ is the preservative of the Scriptures.

Thirdly, The Ark was a Type of the Ordinances of Christ: for as God did communicate himself by the Ark, so God by his Ordinances communicates his Counsels, comforts and grace unto his people: The Ordinances of Christ they are the *Oraculum* by which he conveys himself unto his people. Thus I have shew'd you what the Ark was.

I shall gather two Observations from the words:

1. *That when the Ark of God is in danger of being lost the people of God have thoughtful heads and trembling hearts.*

2. *That a true child of God is more troubled, and more solicitous what shall become of the Ark, then what shall become of Wife and Children or Estate.*

I shall begin with the first.

Doct. *That when the Ark of God is in danger of being lost, the people of God have thoughtful heads and trembling hearts.*

Or if I may put this Doctrine into a Gospel dress, take it thus.

That when the Gospel is in danger of losing, when gospel-Ordinances are in danger of being lost, and gospel Ministers in danger of losing, that then the people of God have trembling heads, and careful and solicitous hearts about it.

Mark what I say: I say not, when the Ark is lost; for that was death to old Ely, that broke his neck: and it cost the life of Ely's daughter in-Law, when the Ark of God was taken she took no

comfort in her child, though a man-child she regarded: *For the glory is departed from Israel, the Ark of God is taken.*

I say not when the *Ark of God* is lost: but I say when it is in danger of losing: when the Gospel is in danger, the Ministers of the Gospel in danger, and the Ordinances in danger to be lost, then the people of God have trembling hearts, & careful heads. When God threatned the *Israelites*, that he would not go with them, they were troubled for the loss of Gods presence, and would not put on their ornaments, *Exod. 33. 3, 4. I will not go up in the midst of thee, for thou art a stiff necked people, lest I consume thee in the way: And when the people heard these evil tidings they mourned and no man did put on his ornaments: 1 Sam. 7. 2. And it came to pass, while the Ark abode in Kiriath-jearim, that the time was long, for it was twenty years, and all the house of Israel lamented after the Lord: That is after the presence of God, speaking from the Ark, 2 Sam. 11. 10, 11. David would have had Uriah to have gone down to his house and made merry: And Uriah said unto David, the Ark and Israel, and Judah abide in Tents, and my Lord Joab, and the Servants of my Lord are incamped in open fields: shall I then go into mine house to eat and to drink, and to lye with my Wife? as thou livest, and as thy soul liveth, I will not do this thing, 1 King 19. 10. And Elijah said I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the sword, & I, even I only am left, and they seek my life to take it away.* Thus you see when the Ark is in danger, the people of God mourn and are sorrowfull.

And

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And there be four Reasons, why the people of God are so much troubled when the Ark of God is in danger.

Rea. 1. Because of the great love they bear to the Ark of God; *As God loveth the gates of Sion, more then all the dwellings of Jacob, Psal. 87. 2. so the people of God love the Ordinances of God, and the faithful Ministers of Christ, Psal. 26. 8. Lord I have loved the habitation of thy house, and the place where thine honour dwelleth, Psal. 27. 4. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his Temple.* Now love stirreth up the affections, as young Cressus, though he were dumb, yet seeing his Father like to be killed, cryed out, *Do not kill my Father:* such is the love of the Saints of God to the Ark, that they cannot be silent, they cannot but tremble when they see the Ark in danger: and for Sions sake, they cannot hold their peace: and they cannot be silent until the Lord make the Righteousness thereof go out like brightness, and the Salvation thereof as a Lamp that burneth.

2. The people of God are troubled at this, because of the interest they have in the Ark of God: Now interest stirreth up affections, as when another mans house is on fire: as you had a lamentable and sad providence this last week, and it is not to be forgotte, how suddenly in all our feastings, may God dash a'l our mirth. Now consider, how were they affected that had an interest in those that were burned: so the people of God have an interest in the Ark: God is the Haven of a Child of God, the portion and inheritance of a

Child of God; and when God begins to forsake them, they cannot but be afflicted and troubled: The Ordinances of God, are the Jewels of a Christian, and the Treasure of a Christian; and the losse of them, cannot but trouble them: And Jesus Christ is the joy of a Christian, and therefore when Christ is departing, they cannot but be much afflicted at it.

3. The people of God are much troubled when the Ark is in danger, because of the mischiefs that comes upon a Nation when the Ark of God is lost: woe be to that Nation when the Ark is gone. The Heathens had the Image of *Apollo*, and they conceived, that as long as that Image was preserved amongst them, they could never be worsted, but be preserved; and the *Romanes* had a Buckler, upon which they had a Tradition, that as long as that Buckler was preserved, *Rome* could not be taken. Shall I give a hint, and set it out a little in five particulars.

1. *When the Ark of God is taken, then the wayes of Sion mourn, and none come to the Solemn Assemblies: It was the complaint of the Church, Lament. 1. 4. That is matter of sadnesse.*

2. *When the Ark of God is taken, then the Ministers of Christ are driven into Corners: And that is matter of heart-trembling.*

3. *When the Ark of God is taken, then the souls of many are in danger: when the Gospel is gone, your souls are in hazard: There is cause of sadnesse.*

4. *Then do the Enemies of God Blaspheme, and are ready to say, Where is your God? then do the Enemies of God Triumph, Psal. 42. 10. As with a Sword in my Bones mine Enemies reproach me: while they*

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they say daily unto me, Where is thy God ?

5. *Then is Jesus Christ trampled under foot, and the Ordinances of God defiled and trampled on; and then Blasphemy and Atheism comes in like an Armed man.*

4. The people of God must needs tremble when the Ark is in danger, because of their accessarinesse to the losing of the Ark; and this was that which made old *Ely* so much troubled, because he knew it was for his sin that God suffered the Ark to be taken: He knew that his not punishing his two Sons, was one great cause of that great slaughter the people of *Israel* met withall, and that made him tremble. There is no person here in this Congregation, but his heart will tell him, he hath contributed something towards the loss of the Ark. None of us so holy but our Consciences must accuse us; we have done something that might cause God to take the Ark from us: And therefore *Mr. Bradford*, that blessed Martyr, said in his Prayer, *Lord it was my unthankfulnesse for the Gospel, that brought in Popery in Queen Maries dayes: and my unfruitfulnesse under the Gospel, that was the cause of the untimely death of King Edward the Sixth: And those that fled in Queen Maries dayes, sadly complained that they were the cause of Gods taking away the Gospel from England.* O Beloved, it is for thy sin and my sin, that the Ark of God is in danger; & therefore the Lord give us trembling solicitous hearts, what shall become of the Ark

I come now to Application.

Use 1. If this be the property of a true child of God, to be solicitous when the Ark of God is in danger, and to have such a trembling heart for fear of the Ark, then this is a certain sign

there are but few that are the children of God in truth. O where is the man, and where is the woman, that like old *Ely*, sits watching and trembling for fear of the Ark! And that will appear by these Reasons.

First, In reference to the many sins in this Nation; for let me tell you, there is not one sin for which God ever took away the Ark from any people, but it is to be found in *England*: Did the Church of *Ephesus* lose the Candlestick, because they had lost their first love? And have not we lost our first love to the Gospel, and to the Ordinances? And did the Church of *Laodicea* lose the Candlestick, because of lukewarmnesse? and are not we lukewarm? Did the people of *Israel*, as here in the Text, lose the Ark, because they abhorred the offerings of God? and do not you do so? are not the sins of *Israel* amongst us? the sins of *Germany*, and the sins of all other Nations about us? And can any man here before God this day, in this Congregation, that considers the great unthankfulnesse of this Nation, and the great prophanenesse and wickednesse of this Nation, but they may conclude the Ark is in danger, and God may justly take the Ark from us?

I might tell you of the drunkennesse, adultery, covetousnesse, injustice, and uncharitablenesse, &c. that doth abound amongst us; and I might tell you of Sanctuary sins, prophanation of Sabbaths and Sacraments, our unthankfulnesse and unfruitfulnesse, and unworthy walking under the Gospel: And you of this place, God may very well take the Ark even from you; and indeed it was the great interest I had in you, the which
while

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while I live I shall ever own; and that great affection and respect I had to you, that I would not send you home this day without a Sermon, and let you go without a blessing. Now can any of you in this Parish, and this Congregation; can any of you say, God may not justly take the Gospel from you?

Secondly, Shall I adde, the di. contents and divisions in the Nation, as Christ saith, *A Nation divided against it self cannot stand*; but I leave these things to your considerations; I do believe there is none here but will confess the Ark of God is in danger to be lost. But now where are our old *Elys*, to sit watching and trembling for fear of the Ark? Where is *Phinehas* his Wife, that would not be comforted, because the Ark of God was taken? Where are our *Moses's*? our *Elijah's*? our *Uriah's*? Where are they that lay to heart the dangers of the Ark? You complain of Taxes, and decay of Trading, of this civil burden, and that civil burden; but where is the man or the woman that complains of this misery, the losse of the Ark? Most of you are like *Galio*, he cared not for these things; if it had been a civil matter, then he would have medled with it; but for Religion, he cared not for that: every man is troubled about *meum* and *tuum*, about civil concernsments; but who layes to heart? who regards what shall become of Religion? There is a strange kind of indifference and lukewarmnesse upon most peoples spirits; so they may have their Trading go on, & their civil burdens remove, they care not what becomes of the Ark. There is a Text of Scripture, I shall not spend much time in opening it, but I would have you well consider it, *Hof. 7. 9. Strangers*

gers have devoured his strength, and he knoweth it not : yea gray hairs are here and there upon him, yet he knoweth not. Shall I say gray hairs are upon the Gospel? I come not hither to prophecy : I say not, the Gospel is dying, but I say it hath gray hairs : for you have had the Gospel a hundred years and above, and therefore it is in its old age : and I dare challenge any Schollar to shew me an example of any Nation that hath enjoyed the Gospel for a hundred years together. Now that gray hairs is to a hundred years, is no wonder : well, gray hairs are here and there, and yet no man layeth it to heart.

Now shall I spend time to shew you what a great sin it is not to be affected with the danger that the Ark of God is in : consider but three particulars.

First, it is a sign you do not love the Gospel : if you had any love to it, you would be troubled more for the danger of the Ark, then for any outward danger whatsoever.

Secondly, it is a sign you have no interest in the Gospel, for interest will stir up your affections : it is a sign you are not concerned in the Gospel, for if you were concerned in it, you would be affected with it, as those that were interested in those persons that were in that lamentable fire the last week, it is impossible but they should be affected : and so it is a sign you have no interest in God and Christ, if your hearts do not tremble for fear of the loss of the Ark.

But thirdly, there is a curse of God pronounced against all those that do not lay to heart the afflictions of *Joseph*, Amos 6. 1, 2, 3, 4, 5, 6. *Woe be to them that are at ease in Sion, and trust in the mountain*

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tain of Samaria: yea, that put far away the evil day: that lye upon beds of Ivory, and stretch themselves upon their Couches: that eat the Lambs out of the flock, and the Calves out of the midst of the stall: that chant to the sound of the Viol, and invent to themselves instruments of Musick: that drink wine in bowles, and annoint themselves with the chiefointments: but they are not grieved for the afflictions of Joseph. Wo be to you that injoy your fulness of outward things, & make merry therewith, and never consider the afflictions of Gods people, and the danger of the Ark.

Use 2. For exhortation, to beseech you all, that God by a providence hath so unexpectedly brought this day to hear me, and there may be a good providence in it, possibly I may do good herein: I say, let me beseech you all to declare you are the people of God in deed and in truth, by following the example of old Ely, to be very solicitous of the Ark of God; and let me exhort you to five particulars,

First, let me perswade you to believe, that the Gospel is not entailed upon England, England hath no Letters, Patents of the Gospel; the Gospel is removeable: God took away the Ark and forsook Shilo, and he did not onely take away the Ark, but the Temple also; he unchurched the Jews, he unchurched the seven Churches of Asia, and we know not how soon he may unchurch us: I know no warrant we have to think that we shall have the Gospel another hundred years: God knows how to remove his Candlestick, but not to destroy it: God doth often remove the Church, but doth not destroy it: God removed his Church out of the East, as the Greek Churches were famous Churches but

but God removed them, and now the *Turk* over-
spreads that Country.

Secondly I would perswade you, that *Englands* Ark is in danger to be lost: were it only for the sins of *England*, those prodigious iniquities amongst us, and that strange unheard of ingratitude that is in the Land: but I will say no more of that, because I would speak nothing but what becomes a sabbier Minister of the Gospel.

Thirdly, I would perswade you, and O that I could raise you up to old *Elies* practise: He sat watching, for his heart trembled for fear of the Ark: He had a thoughtfull head, and aching heart, for the Ark of God that was in danger: and that I might move you to this, consider what a sad condition we are in if the Ark be taken: what will your Estate do you good? or what will all your concernments do you good if the Gospel be gone? wherein doth *England* exceed other places? there is more wealth in *Turkie* then in *England*: And the Heathen Nations have more of the glory of the world, then any Christian King hath: What is the glory of *England*? What is the glory of Christianity but the Gospel? if the Gospel be gone, our glory is gone. Pray remember *Elies* Daughter in Law, the wife of *Phinehas*: she hearkned not though a Man-Child was born, and would receive no comfort, but called his name *Ichabod*: for the glory is departed from *Israel*, the Ark of God is taken: O when the glory is gone, who would desire to live! I am loath to tell you the story of *Chrysostom*, he was but one man, yet when he was banished *Constantinople*, the the people all petitioned for him, and said, *They could as well lose the*

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Sun out of the Firmament as loſt Chryſoſtom from among them.

Fourthly, Let me perſwade you not to mourn immoderately; neither be not diſcouraged: I would willingly ſpeak ſomething to comfort you before I leave you, I know not by what ſtrange providence I came here this day, and the Lord knows when I ſhall ſpeak to you again: therefore I would not ſend you home comfortleſs: O therefore, mourn not as without hope, for I have four arguments to perſwade me, that the Ark of God will not be loſt, though it be in danger of loſing.

Fiſt, becauſe God hath done great things already for this Nation: and I argue like *Manoah's* wife: ſurely if God had intended to deſtroy us, he would not have done that he hath done for us; He that hath done ſo much for us, will not now forſake us. And therefore, though our hearts tremble, yet let them not ſink within us.

Secondly, I argue from the abundance of praying people that are in this Nation, there are many that night and day pray unto God that the Ark may not be taken: and let me aſſure you, God did never forſake a praying and reforming people. When God intends to deſtroy a Nation, and take away the Ark, he takes away the Spirit of Prayer, but where God gives the Spirit of Prayer, there God will continue the Ark. You all know, that if there had been but ten good men in thoſe five Cities, God would have ſpared them: We have many hundreds that fear God in this Nation, that do not give God reſt, but night and day pray unto God for this Land: And who knows but for their ſakes, God will ſpare the Ark?

Thirdly

Thirdly, another ground of comfort is this, that God hath hitherto dealt with *England*, not by way of Rule, but by way of Prerogative we have had un-churching sins all the Reign of *Queen Elizabeth*, and of *King James*: and the godly Ministers have been threatned ruine, from year to year: but God hath hitherto saved *England* by way of Prerogative. God hath spared us, because he will spare us: according to that Text *I will be gracious to whom I will be gracious*. God will not be tyed to his own rule: and who knoweth but God will deliver us?

Fourthly, another ground of comfort is, that God is now pouring out his Viols upon Antichrist, and all this shall end in the ruine of Antichrist: God is pouring forth his Viols upon the Throne of the beast and all these transactions shall end in the ruin of Antichrist: though some drops of these Viols may light upon the reformed Churches, and they may smart for a while, and God may severely punish them, yet it will be but for a little while, but the Viols shall be poured out upon Antichrist: God may scourge all the reformed Churches before these Viols be poured out, and persecutions may go through them all: the which I call drops of these Viols: but the Viols are intended for Antichrist, and shall end in the ruine of Antichrist: and whatsoever becomes of us yet our children, and our childrens children shall see the Issue of the Viols poured out upon the Whore of *Babylon*: This I speak for your comfort.

Fifthly, I am to exhort you, that you would all of you contribute your utmost endeavour, to keep the Ark of God from being taken: and here I shall shew you,

1 *What*

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1. *What the Magistrate should do.*
2. *What the Ministers should do.*
3. *What the People should do.*

First, What the Magistrate should do, I shall say but little of them, because I am not now to speak to them; they are to use their Authority for the settling of the Ark; for the Ark of the Covenant will be like the Ark of *Noah*, alwayes floating upon the waters, untill the Magistrates settle it. Thus *David*, 2 *Sam.* 6. 1,2. he gathered together all the chosen men of *Israel*, thirty thousand to fetch home the Ark. So *Solomon*, he assembled the Elders of *Israel*, and the heads of the Tribes, the Nobles, the chief of the Fathers of the children of *Israel* unto *Jerusalem*, with a great deal of pomp, to bring up the Ark of the Covenant of the Lord into its place. O that God would encourage our Nobles and Magistrates, that they might be solicitous to settle the Ark: Magistrates must not do as the *Philistines*, they had the Ark, but what did they do with it? they set it up in the house of *Dagon*, but *Dagon* and the Ark could never agree: where false Religion comes in at one door, the true Religion goes out at the other; you must not put the Ark and *Dagon* together.

Secondly, What must the Ministers do to keep the Ark from losing? They must endeavour after holiness; the Ark will never stand steddily, nor prosper upon the shoulders of *Hophny* and *Phinehas*. A wicked, prophane, drunken Ministry will never settle the Ark, it must be the sober, pious, godly Ministers that must do it: How holy must they be that draw nigh to the God of holiness?

Thirdly, What must the people of God do,
that

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that the Ark may not be lost? There be five things I shall commend you unto, and then commend you to God.

1. *You must not Idolize the Ark.*
2. *You must not undervalue the Ark,*
3. *You must not pry into the Ark,*
4. *You must not meddle with the Ark without a lawful Call.*

5. *You must keep the Covenant of the Ark.*

First, *You must not Idolize the Ark:* that was the sin of the people in the Text; they thought the very presence of the Ark would excuse them, and keep them safe, and therefore they carried the Ark into the Camp: though they reformed not, and repented not, yet they thought the Ark would save them.

So many there be that think the Ark will save them, though never so wicked: but nothing will secure a Nation but repentance and reformation.

Secondly, *Do not undervalue the Ark:* this was Michals, 2 Sam. 6. 14, 15, 16. *When David danced before the Ark, and Michael mocked him, and despised him in her heart: but saith he, it was before the Lord, and if this be vile, I will be more vile.* Some men begin to say, what need we any preaching, will not prayers serve? Others say, what needs so much preaching, will not once a day serve? Now this is to undervalue the Ark: therefore let us say as David, if to preach the Word, if to fast and pray for the Nation: *If this be vile, then I will be more vile.*

Thirdly, *We must not pry into the Ark:* this was the sin of the men of Bethshemesh, 1 Sam. 6. 19. *They looked into the Ark, and God smote them, and cut*

off

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off fifty thousand and threescore men. Be not too curious in searching where God hath not discovered or revealed; For example, there be great thoughts of heart, when God will deliver his people, and set his Churches at liberty; And many men talke much of the year 1666. that shall be the year wherein Antichrist shall be destroyed; And there are strange impressions upon the hearts of many learned men, as to this year; some go to the year 1669. and others pitch upon other times; but truly if you will have my judgement, and I am glad of this opportunity to tell you, *This is to pry too much into the Ark; Remember the Text, Acts 1. 17. It is not for you to know the times, or the seasons which the Father hath put in his own power.* And thus to conclude upon any particular time, if you find you are deceived, it is the way to make you Atheists, and that afterwards, you shall believe nothing; And those Ministers do no service, or rather ill service to the Church of God, that conclude of times and seasons.

A Popish Author saith, that in the year one thousand, there was a general belief over the Christian world, that the day of judgement should be that year; but when they saw it hapned not, they fell to their old sinning again: and were worse then before, and believed nothing. Well, Gods time is the best, therefore let not us pry too much into the Ark.

Fourthly, you must not meddle with the Ark, unless you have a lawful Call to meddle with it: This was the sin of Uza, 2 Sam. 6. 6, 7. the Ark was in danger of falling, and he good man, meaning no hurt to keep up the Ark, took hold of it; but

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but he destroyed himself and made a breach, and hindred the carrying home of the Ark.

We had a great disorder heretofore: abundance of well-meaning people usurped upon the Ministerial Office: they were afraid the Ark was falling, and therefore they touched the Ark they laid hold on the Arke: but their touching the Ark hath undone the Ark, and themselves too. O take heed of touching the Ark.

Fifthly, If ever you would preserve the Ark, then keep the Covenant of the Ark keep the Law which the Ark preserves: the Ark was a place wherein the Law was kept, the two Tables; keep the Law, and God will keep the Ark: but if you break the Law, you will forfeit the Ark: The Ark was called the Ark of the Covenant; keep Covenant with God, and God will preserve the Ark: but if you break the Covenant of the Ark, the Covenant made in Baptism, and that Covenant often renewed in the Sacrament: if you break Covenant, God will take away the Ark.

FINIS.



Mr. Lyes
S E R M O N,
Preached at the conclusion of
the Morning-Exercise in
Lombard-Street.

John 13. 17. *If ye know these things, happy are ye
if you doe them.*

IN these words two things observable, First, A *Supposition*, which is double. 1. *If you know these things.* 2. *If you do these things.* There be many that do, but do not know, do not understand; there be many that know, but do not do, do not practice. But our Saviour to his Disciples in *If ye know first and then, If you do?* Knowing without doing is unprofitable; doing without knowing is impossible. 2. A *Position*, *If you so know as to do,* then *mandates* b'less'd, happy are ye,

First, for the *supposition*, which is double. First, *If you know* & this word Knowledge in Scripture contains two things.

1. It intimates an act of the mind or understanding, *If you know*.

2. It imports an act of the *memory*, or retentive-
nality of the soul, if you so know as to remember.
From both these significations, you have these two
Observations.

1. Our first great care should be this, with all se-
riousness to apply our selves to the knowledge of the
things of the Gospel; we must with the Angels *ex-
surgas*, stoop down to look into, to have a clear,
thorough, perfect sight of those things that are dis-
covered in the christal-glass of the Gospel. We
must look into the perfect Law of liberty, James
2. 25.

2. As the word imports an act of memory, or re-
membrance, it affords us this Observation, viz. Next
to our knowing of it, should be our care to retain and re-
member the glorious Truths of the Gospel. 'Tis all one
not to remember as not to know; we must not only
attend to Wisdomes words, but must keep them in
the center of our hearts, Prov. 4. 21.

3. If you do, hence observe, 'Tis not enough to
know and remember, but we ought to do according to
what we know, and practice according to what we remem-
ber. 'Tis some slight kind of happiness to know,
but so to know, as to do this is the happiness; If
you know, if you do. We must not only be bear-
ers of the word, but doers of the word. Know-
ledge without practice, 'tis Rachel like, fair indeed,
but barren; practice without knowledge (were it
possible) Leah-like, fruitful, but blear-eyed; both
together, Rachel's fairness with Leah's fruitfulness,
a fit Spouse for a Solomon.

2. For the Position, Happy are you if you do them;
hence observe, There is a blessedness annexed to so
knowing the Truths of God, as to remember, and so
to remember as to do the work of that word. If
you

you know if you do, not otherwise blessed are ye.

Thus I have cut the words in peeces. The second Observation is that I would first commend from the supposition, *If you know*, that carries in it an act of memory, namely, That as it is our first care to *know*, so it should be our next care to *remember* what we have known. To this end let us help your memories by way of a Summary rehearsal of our *Morning-Exercise*. The first Sermon that was preached to you was built upon

Isa. 55. 3. Hear and your soul shall live.

From that Text, this Doctrine, That *that soul that surely live, spiritually, blessedly, eternally, that so hear, as to come to Christ himself*. The grand question upon that point was this, *What is to be done, that we may so hear?* 'Twas answered, something was to be done before, something at, something after hearing.

First. Before hearing; That holy duty of hearing calls aloud for holy preparation; so much at least as settles the bent of the heart heaven-ward: so much at least as makes us humble, and lunge after spiritual Manna: so much at least as raises the heart into a posture of expectation of some divine and spiritual good from God,

Secondly. a right demeanour in, or at hearing, which consists.

First, The hearer ought to propound to himself spiritual and right ends, and that

1. Negatively, This must not be the hearers end, to come and judge either the Word, or the Minister of it: nor

2. To come and hear things that will tickle his fancy, if he desire that, let him go to those sinners

of all wickedness, Play-houses : nor

3. Must we propose this our end, merely to better our parts : nor

4. Merely to know, much lesse merely to be known, that it should be said of us, that we have *learned at the morning Exercise every day this month*. But our end should be to profit by what we hear, *Psalm 119 33. We should hear that our souls may live.*

Secondly, We must labour to approve our selves true Gospel-bearers : And to that end

1. We must be *wakeful* hearers : 'tis dangerous sleeping by a Candle set up by God.

2. We must be *reverent* hearers : in the fear of God we must worship, though not towards, yet in his holy Temple.

3. *Attentive* hearers, our ears and hearts should be like *Lydia's*, open to attend to those things spoken by *Paul*, *Acts 16. 14.*

4. *Receptive* hearers : We must take in what we hear, *Acts 2. 41.* And this must be done with *Faith*, with *Love*, with *Joy*, with *Delight*, with *Meekness*, with *particular Application* : and this too, not as the word of such a man, or such a Minister : I abhor that wicked notion among you, the head of such a party, and I know not what : But, as it is in deed and in truth the Word of God : That man never hears as a Saint, that when he hears, doth not look mostly at the Word, as it is the Word of the God of Saints. And if thus we apply our selves to the Ordinances truly, we are in immediate capacity to have the Glory, Spirit, and Power of *Christ* to rest upon us in hearing : And this leads me to

The Second Sermon.

2 Cor. 12. 9. *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

FROM this Text, you had this truth, That a *Christians* chiefest glory under his infirmities, is in the power of Christ resting upon him. In the prosecution of this Point, there was these four particulars propounded to be opened and prosecuted.

First, *What kind of power of Christ it is which Christians may hope to have experience of, notwithstanding all their infirmities?* To this Question it was thus answered: a power that Christ hath with his Father, with whom he is extraordinarily prevalent more than the fondling is with his dearest affectionate Mother: A power of Christ's Spirit which enables us to do what God requires, and to suffer what God commands: a powerful application of Jesus Christ himself unto his people, and that, not only of light to them, but of living, of spiritual growth, of spiritual strength, of strength unto Conquest, yea to be more than Conquerours,

Secondly, *What is it for the power of Christ to rest on the soul?* Εἰσεννοῦν, i. e. for the power of Christ to come and take its residence in the soul: to make the soul to be that which a Tent or Tabernacle is to him who takes up his repose therein; to come and lodge in the soul of a Believer as in his Tent or Tabernacle.

Thirdly, *What is it for a Believer to glory in the power of Christ resting on him?* that is,

1. To have the heart so full of Christ, that it cannot

cannot contain it self, but it must be bursting out as it were, and running over in holy Exaltation and triumphs.

2. To be so much in the admiration of Christ, as that to a carnal eye it makes a man seem to be ridiculous: what a goodly person was David in Michael's eye, when he danced before the Ark.

3. To rest on Christ so, as to look out for nothing else, &c. to terminate and confine all the desires of the soul, in, and upon, and towards Christ Jesus.

4. To oppose Christ to any, to every thing that doth in any way in the world either injure or in danger him.

4. Why should a Christian rather glory in this power of Christ resting upon him, then in any inherent grace that is given unto him? upon these Accounts,

1. Because all that a Christian by inherent grace is able to do himself, is through Christ: I can do all things through Christ that strengthens me.

2. Because if there be any acceptance of what a Believer doth with the Father, this also is through Christ: the gift is accepted not for the gift sake, but for the sake of the merit of Christ.

3. If so be a Believer should glory in his graces, there is a possibility of falling, but being clad with, and resting in the power of Christ, there's an impossibility of miscarrying. Thus the Saints of God have their infirmities frailties their multitude of frailties and infirmities: yet have they reason to glory in that power of Christ which rests on them, operating, but much more reason if they will look up and see the tongue of Christ engaged for them, i. e. interceding for them in Heaven: And that lets me into

The third Sermon.

John 17. 15. *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.*

I Pray not that thou should take them out of the world, let them stay there, and glory even in their very infirmities, but I pray that thou shouldst keep them from the evil. In this Scripture, you have our Saviours *Intercession* for his Disciples *Preservation*. And in this his *Intercession* two things observable.

1. In the negative part for what Christ doth not pray, *not that thou shouldst take them out of the world,*

2. In the affirmative part; *that thou shouldst keep them from the evil of the world.* For the negative part wherein you have,

1. Something implied *not that thou shouldst take them out of the world*: This implies that God hath the disposal of our continuance in the world: else Christ would never address himself to his Father, that he would not take them out of the world: If so, then

1. Live constantly Believer, above the slavish fear of death. Times are not in thine Enemies hands, no not in the Devils hands, but in Gods hands.

2. Be patient under the loss of thy dearest Relations: God hath taken them that hath the disposal of our continuance.

3. Seek to God for a *liffing on* all those means which at any time are prescribed or used for your preservation.

2. There's something mainly intended I pray not that thou shouldst take them out of the world, and that's

that's this, That God will have his people oftentimes
 continue in the world, though they meet with much
 trouble in the world. And if so, this should teach you
 Believer, how to carry your selves in the midst of a
 sinful, wicked, rude, God-hating, Saint-persecuting
 World, that is,

1. Patiently to wait Gods leasure, you must stay
 his time.

2. Carry your selves *Innocently*, be sure you in a
 sale Sea, like good fish, retain your freshness.

3. Carry your selves *Wisely*, you walk among
 Devils, Snakes, &c. walk wisely, And

4. Walk *Serviceably*, continue you must, but 'tis
 Gods time, how short you know not: therefore
 walk *serviceably*. For the *Affirmative* part, but I pray
 that thou shouldst keep them from the evil of the world,
 Wherein something *Absolutely*, and something *re-*
latively: Take the words *Absolutely*, thence these
 four notions That thou shouldst keep them from the evil,

1. Sin is an eminent evil, the evil of evils.

2. That we are utterly unable to keep our selves,
 But

3. God can keep his people, in, and from the evil
 of a sinful world.

4. That 'tis the godly ones, that are kept from the
 evil that is in the world. but *relatively*, especially,
 I pray &c. No great matter of their sufferings, but
 their sin, that's the thing, let them be preserved
 from that: Thence observe, preservation from sin, is
 a far greater mercy then exemption from suffering:
 And is so, Then

1. See the folly, the madness, of those, that em-
 brace sin, to avoid suffering; Take a stab in their
 hearts, that they may avoid a scratch upon their
 finger.

2. See the folly of those, that desire the removal of their Sufferings, rather than of their Sins : Take away the Frogs, not my heard heart.

3. This shews what should be our greatest complaint in the midst of a troublesome world, not my sorrows, plunderings, Imprisonments, Lord, but the scarcities of my soul, &c.

4. This shews the grand mistake of the nature of true safety. Men think safety to be nearly to sleep in a sound skin, but 'tis not safety to be preserved from danger, but from Sin. True, the men of the world, yea, the best of Saints are too too apt to mistake in this case, there's a heart within them that is very apt to think sometimes Sinning to be chosen rather than Suffering, not in wicked men onely, but in the best of men : for, as in water face answereth to face, so the heart of man, to man, which lets me into

The fourth Sermon.

Prov. 27. 19. As in Water, face answereth to face,
so doth the heart of man to man.

IN this Proverb two things.

1. The Proposition, and that by a Similitude, As in water face answereth to face.

2. The Redition, So doth the heart of the man to man. Or in the words, these two generals to be observed.

1. A Glass.

2. An Object to be seen in this Glass.

1. A Glass, a notable one, that's two fold, A dead Glass, Water; A living Glass, the heart of Man.

2. The Object to be seen in these Glasses : In the dead

127. Eye & Summary of the Heart
 dead Glass, the *face of man* is to bee seen. In the
 living Glass the *heart of man*, There's all the Spe-
 cies and Completions, of the Sons, nay, of the
 Souls of the Sons of men to bee seen. That as by
 looking into the water, you may discern your own
 and other mens Countenances, and that plainly
 and clearly, So, by looking into your own hearts,
 if you could have a Casement into the hearts of o-
 ther men; there may you see, of what *Spiritual*
Completion, Constitution, and Make you are, as
 clearly as a man may see his face in Water. *As in*
Water, &c. From these words this great Truth,
 that *the heart of every man in the world is a looking-*
Glass. 'Tis such a looking-Glass wherein he may see
 himself, his Condition, Constitution, special Com-
 pletion, whether it be morally, Spiritually, scrip-
 turally good or evil. For the right improvement of
 this looking-Glass, three things necessary, which
 are optick principles but clear to those that have
 either phisical or natural light.

1. There must be an *Object* that must bee seen.
 And oh! what visible objects are there in the hearts
 of men; Man is call'd a little world, a compen-
 dium of the whole world, The heart of man is the
 man. The heart of man is like the *Ark of Noah*,
 which contains all sorts, all kinds of clean and un-
 clean Beasts: 'Tis an Epitomy of Heaven and Hell
 What is there in the heart of man; Who but God
 can fathom the depth of it; There are more objects
 in the hearts of men, then Stars in Heaven, or drops
 in the Ocean.

2. There must be *light* to actuate this object, If
 it were dark, we could never see it. There must be
 light both to actuate the eye and object. Now this
 light that actuates the eye and object, 'tis either the

natur-

natural light, the light of *Nature*, the light of *Conscience*, the light of *common Illumination*, the light of the *Word*, or the light of the *Spirit of God*: By all these lights we come to look into this looking-glass, our hearts.

3. There must be an *Irradiation from the object*, i.e. a beaming forth from that object, some Species or Ideas that carries the object to the eye, and clearly makes out to the sense what that object is, this beaming is by action from the heart, mark it, (for it may be as necessary truth as was Preached among you, that look what the stream is to the Fountain, what the beam is to the Sun. that the action is to the heart, whether the act be manent, or transient, whether *internal* in thought, purpose, election, affection, in joy, in love, in fear; or *External*, in the life, in the Practice, and in the conversation: So that look as a puddle stream alwaies declares a corrupt Fountain, So al your humble holy faithful thoughts speak a clear spiritual heart within, a holy Conversation speaks a holy Affection, and a holy Affection declares a heavenly Constitution. a new Nature, Now for the use of this is the heart of man a looking-glass?

1. See from hence, of what concernment the actions of men are, whether Internall or External: The actions of men are like the streams, you may certainly find the Fountain by them, they speak the heart, as the Root bears the fruite: 'Tis of infinite concernment, 'tis the Fountain of what principles within, and conversation without, descend but into thy own heart, &c.

2. This shews the sad condition of all *natural* poor souls, your hearts are looking-glasses, but they are look-Glasses in a Dungeon of darkness, there be

be Toads, Vipers, and Devils there, but thou canst not see them, that hast no spiritual Light.

4. Here is Consolation to Gods People, Is the heart of man a looking-Glass? What reason have they to rejoyce in their hearts, that are the best looking-glasses in the world, not like our gallants looking-Glasses that must not bewray their wrinkles, spots, &c. But theirs will represent their Heart, Complexion, Condition, and Nature to them Nay, in that Glass may be seen the face of a God: Nay, further, because thy heart doth answer to another heart, and his to his, what ever Grace in any Believers, it is there in thy heart, *semine* there's the seed.

4. By way of exhortation; Is the heart a looking-Glass, then keep the looking-Glass very chary make much of it, above all keepings keep thy heart and that *with all diligence in all places, at all times, and in all things?* If any thing under Heaven will keep thee holy, it is the keeping of thy heart. There thou mayest see all thy spots, defects, desperate Hypocrisies Infernal Atheism, all the deliques of thy Soul: How prone to commit, as vile sins as ever committed by the vilest of the sons of men, once more, keep it *clean*, and keep it *close*: Look into the heart, and thou shalt find it to bee a Coppy of the Role of Eternity, where thou shalt see thy very name written in Letters of gold or Blood: for wee looking into our hearts, may and do know, that we are passed from death to live, and that upon this ground, because we love the Brethren, And thus I advarce to

The Fifth Sermon.

1 John 3. 14. *We know that we have passed from death to life, because we love the Brethren.*

IN these words five things,

1. *A supposed Estate, in which we are all by nature, and that is an Estate of death spiritual.*

2. *A peaceable Recovery, or mention of another state, an Estate of life.*

3. *A real Transition from this state of death to life, we are passed, &c.*

4. *An inseparable property of all Regenerate souls in the world, they do not hate, but love the Brethren.*

5. *A Comfortable Conclusion, that a Christian may make, from that property, he may know, he may be assured by this, that he is passed from death to life, because he loves the Brethren. The observation thus, a Christian may know his real Conversion and Transition to eternal life, by this Character among the rest, because he loves the Brethren. This proposition was split into these two particulars.*

1. *That every Believer may have an assurance of his Transition from death to life.*

2. *That love to the Brethren is one of the great eminent Symptoms of mans Regeneration.*

1. *A Christian may know his real Conversion, and Translation to eternal life. Such a great and real change is there wrought in every Believer at his Conversion, and this wrought by such a great efficient and infinite cause, the Spirit of God, and this cause, working by such real and powerful means, & instruments, the great word of God; and this done notwithstanding the great opposition that is made by*

by a poor sinner against the word: and when wrought it hath such real and grand effects upon a Believer, that 'tis impossible but a Believer must needs know this his transition from death to life.

Secondly, *Love to the Brethren* is the great symptom of mens regeneration. Love to the Brethren, not taken *solus singl*, as if this was the onely Character, but *concomitantly* taken with others, but beyond and above all others; this is the privy seal of God on the soul, if yee have inflamed it with love, he may know he is passed from death to life. The *Use* is of Confutation of the Papists, those grand enemies to Gospel-Truths and Believers peace. They abhor this Doctrine of Assurance, by it, their Purgatory would fall down, their Popes Kitchen would grow cold. They tell us Believers cannot attain Assurance in this world: no.

1. Why hath God commanded us to make our calling and Election sure? and will God command impossibilities, such as cannot be wrought by our, or his own power?

2. Other Saints have attained this Assurance, this New Name, and White Stone within them.

Obj. That's by extraordinary Revelation.

Ans. This is not upon proof: was not the Assurance of Gods people in Scripture grounded upon general promises? Had they (many of them) either extrinsical signs or marks to assure them of it, did it not spring from principles common to all Believers?

Obj. But suppose they have Assurance to day, they may lose it to morrow: man is a mutable creature, he may be a Child of God in the morning, and a brat of Hell in the evening

Ans. 'Tis true, man is a mutable creature, yet
is

is hee preserved by an immutable God: man is a weak creature, but yet is preserved by the power of God unto salvation: man, as a Creature, is no less mutable in Heaven, than upon Earth, there preserved by God, therefore why not here?

Obj. This is a doctrine that tends to looseness.

Ans. Not so, it did not work looseness in Paul, Job, &c. I labour more than they all. Nothing under Heaven so sovereign to stave off, and preserve from lust, as the assurance of Gods love to the soul. Such assurance comes from the highest act of faith; and one of the great things of Faith, is to purifie the heart and life. Such an Assurance must needs constrain the soul: The love of Christ constrains us. Nay, so far is it from inclining to looseness, that it casts the soul upon its knees, lift up the souls hand, sends him to Heaven continually, constantly, arms it with petitions, resolutions never to let the Lord of Heaven and Earth alone gives him no rest. begging of him as for other things, so especially for this, Lord, as thou art pleased to give mee the priviledge of enjoying promise, so, give mee the power to perform duty. Thus, saith hee, thy will be done in Earth, as it is in Heaven. And so I am come as far as

The Sixth Sermon,

Matth. 6. 10. Thy will be done in Earth, as it is in Heaven.

There is a twofold Will of God.

1. Preceptive, to be done by us.
2. Providential, to be done upon us. The Minister carried the words in the last sense, the will of God be

be done upon us, hence 'twas observed, Gods Children must not only do, but submit to their heavenly Fathers providential will: They must not only do his will, the will of his precepts, but they must submit to his will, the will of his providence: *Let God do what hee will*, they must lay down their head upon the block, and with patience and resignation, say, *Thy will be done*. There are two grand Instances wherein Saints ought to shew this submission.

First, when God deprives them of spiritual priviledges and enjoyments, they must submit now, they must not murmur there, and that upon these considerations.

1. Suppose a deprivation of publick Ordinances, yet the holy Scriptures are left.

2. The holy spirit too, that shall bring home the Scriptures to the conscience.

3. There are old experiences of former love to live upon.

4. Yet none can detain or debar us from making secret addresses unto God.

5. 'Tis a most noble thing, it becomes a Christian exceedingly, to live upon pulse, yet thrive.

6. By the want of such publick Ordinances God thinks fit to convince his People of their folly, in sinning away the Gospel.

Secondly, When the Lord makes a breach upon our temporal comforts and estates, now for submission, and that upon these accounts.

1. Come what will come, yet no strange thing is, or can happen to us, no temptation but what is common to man.

2. With what comely submission have those old Believers behaved themselves to the will of God, E-

liab,

liab, Job, Samuel Daniel, and the Captain of our
salvation? our blessed Saviour, *not my will, but thy
will be done.*

3. There's a glorious day coming, when God
will unriddle all his dark providences, and shew
you that there is love in the bowels of them.

4. God hath made a breach upon some of thy
comforts, how many comforts hath he yet left
thee?

5. Thou art now deprived of thy comforts thou
hast enjoyed twenty years, thou hast reason to
be thankful it was continued so long, and not to
murmure that 'twas taken away now.

6. Thou hast some goods, the best of goods:
there's no plundering a man of his grace, no putting
of him out of Gods favour.

7. God doth thee a kindness in this: were it
good for thee, it should be continued to thee: He
*with-holds no good thing, he take away nothing but
what is evil or would be so*; this life is a transitory
vapour, and hadst thou enjoyed it, thou couldst not
long.

8. Compare thy self with thy self, and others: the
other day thou *was* a pitiful poore brat, and what
shalt thou be? compare thy self with others: we
are low, how many thousands far beneath us?

9. All outward things are not properly, formally
good or evil: as we fancy them to be good or evil
so they are: they are but fancies.

*Use; Labour after this submissive frame of Spirit, get
but this, and this will evidence, that though hee
frowns, yet hee favours thee, this will make thy
Faith appear to bee a glorious Faith, it will shew
that the Kingdome of God is not only come to thee,
but in thee, and rules in thy heart to that end. But*
what

18 *Mr. Tye's sermon*
what shall I doe to submit?

1. Let not a day of adversity 'ak: thee unawares.
2. Do not overvalue thy self, do not think too great of thy self, that the wind must not blow on thee.

3. Retract the superlative of thy desires, do not look at *so much*, as what is *necessary*.

4. Design nothing as thy main end, and business, but the honour and glory of God: *mind but his honour*, and let him alone, to take care of thy *external Comforts*: Believer, who art so much in his heart, in his book, in his soul, that he numbers the very hairs of thy head: And thus we fall upon

The Seventh Sermon.

Matth. 10. 30. *But the very hairs of your head are all numbered.*

FROM this Text you had this great Conclusion, The special and distinct providence of God, extending to the smallest things and creatures, and in a special manner to the smallest Concernments of Believers, is a great Argument to remove their fears and inordinate cares, and to quiet and confirm their souls in confidence upon God. *The very hairs of, &c.* Is it so? then

1. We have no reason to repine at wicked men when they prosper; let them ruffle, tuff, throw, and swear, what then? they will cut off the head, no, they cannot touch a hair.

2. Be not overmuch troubled with any particular changes or passages in the world: they are all managed by a particular and distinct providence.

3. Fear not man slavishly, this use our Saviour makes of it.

4. This

4. This rebukes our inordinate and distracting
cares; thou art mighty inquisitive, what shall I eat?
what shall I drink? wherewith shall I be cloath-
ed? Friend, thy hairs are numbred, content thy
self, God will take care, &c.

5. In all passages of the world, observe and re-
knowledge not only a general, but be sure to observe
a particular providence: and then conclude,

1. That nothing shall befall thee for want of
faithfulness, sufficiency, knowledge, love of God.

2. Nothing shall come unto thee, that shall in
the least dammifie or injure thee.

3. That all the plots, designs, contrivances, at-
tempts of the Devil, and all his party against Gods
Church, are all under a providence, they are all
numbred. All the hours of thy sufferings, all thy
tears, fears, griefs, pains, wants, every one num-
bred. Thou tells the clock at midnight under thy
pains, and God tells thy pains more than thou the
clock; nay more, the hairs of thy head are numbred,
therefore not the meanest Believer in the greatest
croud is over looked by God. And then all thy
worldly concernments, thy relations, diseases, &c.
are all numbred. Nay more, remember this Belie-
ver, all thy distrusts, disquiete murmurings, dispo-
nence, the meanest lust unseen, and the most secret
sin, are all numbred.

6. Are our hairs numbred? this is sad news for
unbelievers: are your hairs numbred? then cer-
tainly your oaths, curses, contempts of Gods people
all your sinful thoughts, words, actions, wilful o-
missions of commanded duties, commissions of
forbidden sins, all your disputings against God,
his People, his Word, Waies, Will, are all upon
the file, they are all numbred.

7. What

7. What an encouragement is there here for poor sinners to come in to God. Do but come in to God, and thou shalt come into such a condition of safety, that the very hairs shall be all numbered: and if thou wilt not come in, certainly thou art wanting to thy self: for, look as well as thou canst to thy self, thou hast not a promise to keep one hair of thy head till to morrow morning: not a promise of a sup of water, bit of bread, not a promise of one minutes safety, till to morrow morning. And if so be that thou hast not a God, no interest in him, if God should turn his back on thee, a thousand to one but afflictions come: and afflictions come, thy heart's gone, thou having *no spiritual strength* in heart, no eternal Rock of Ages to flie to, no wonder if thou faint under them, and so thou wilt certainly do: if a Believer that hath but little strength, is apt to faint, thou that hast no strength will utterly fall, when afflictions findes thee. And this leads to

The Eighth Sermon.

Prov. 24. 10. *If thou faint in the day of Adversity, thy strength is small.*

The Observation from hence, was *To faint in the day of trouble argues a mans inward strength to be but small.* His judgement weak, his reason low, his graces feeble, his inward comfort, peace, and joy not much, but very little. This

1. Shews whence our *misgivings* of heart, whence our want of *liveliness* of Spirit in and under troubles proceed, even from hence, *that our strength is but small.*

2. Teaches us how to judge what our spiritual strength

strength is; namely, this way, how dost thou bear afflictions? how is it with thee in a day of distress? dost thou faint and fail, it argues thy strength is but small.

3. By way of dehortation: do not thou faint in the day of affliction, of adversity. Take heed of fainting in three things.

1. Under work or duty, be it never so great, grievous, troublesome, or dangerous.

2. Under the withholdings of mercy, be they never so long detained.

3. Under afflictions, be they, or may they be never so grievous: whether

1. *Publick Afflictions*, the afflictions of the Church of God: Suppose *Sion* is now clad in Sackcloth, there's a time coming when she shall be arrayed in Scarlet: when the *Whores* Scarlet shall be turned into Raggs, the Churches Raggs shall be turned into Gold. Or,

2. *Personal Afflictions*, faint not under them, be it this, or that, or the other, be they never so great never so long, or never so many. But *what shall I do to bear up my spirit, and to preserve me from fainting*

1. Live in the holy dependance, and filial fear of the great God: he that fears God most, so be sure will faint least.

2. Strengthen grace: there are two graces to be strengthened, *viz.* Strengthen *Faith*, I had fainted unless I had beleaved, &c. Strengthen *Patience*: dejection of soul usually comes from impatience.

3. Be much in prayer: *Is any man afflicted, let him* (not go and sinfully snivel and complain, but let him) *pray.*

4. Make use of heart-strengthening considerations; and that is,

1. Turn over the promises: they are left on purpose as Gods Bottle, his Vial of Cordials to keep the soul from fainting.

2. What ever befalls, remember it proceeds proceeds from Gods love.

3. All that God aims at, is, to do thee good.

4. Be the affliction never so great, 'tis as necessary as prosperity, as health: this thy Physick is as necessary as thy food.

5. The issue of all, a Crown of glory: These light afflictions which are but for a moment, worketh out for us a far more excellent and eternal weight of glory. And therefore if so be there be such principles from which afflictions flow, and such ends to which they are managed: 'tis no wonder Christ will not pray that we may be taken out of the world, from affliction but keep in this world from the evil: So we fall on

The Ninth Sermon.

John 17. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

God hath spoken once, yea twice have I heard this, that power belongeth to God. When God is pleased to strike twice upon the same string, it seems he hath something more than ordinary mind that you should observe the true Doctrine was, that it is the will of Jesus Christ, that his Servants should continue in the world, though they meet with nothing but trouble in the world. I pray not that thou shouldest take them out of the world: let them stay Lord, be thou but their Pilot, and then keep them as long as thou wilt. God knows

his Saints are very serviceable in their generation : they are as it were, a pillar of fire unto the rest of the world for guide and light : by their doctrine and conversation they instruct the godly and convince the wicked : God will have his people stay in the world, that his power, providence, mercy and goodness in their preservation may more clearly be discovered ; that their afflictions here may work out for them an eternal weight of glory : these are the reasons why God will have them stay in the world. &c. Then

1. Saines carry your selves as becomes such in midst of such a world, with that wisdom, faithfulness, carefulness, humility, that may bring honour both to your selves and to your profession : Walk as *Lights* in the midst of a crooked and perverse generation : walk closely, warily, innocently, patiently, submissively, &c. all these are necessary while you are to converse here in this wicked world.

1. From that truth, *But that thou shouldest keep them from the evil* ; observe, preservation from sin is a greater mercy than exemption from suffering. Which 1. Informs us of a truth that carnal men will never beleve till they come to Hell, that that is the height of folly, which the men of the world count to be the top of wisdom : they think it wisdom to chuse sin rather then suffering. 2. This will evidence that the people of God are not such fools as the men of the world think they are, but the wisest that will chuse the greatest sufferings rather then the least sin. 3. This reproves those that will take more care to have their afflictions removed than sanctified. 4. Be more afraid of sinning, and less afraid of suffering : what afraid of a lath, my child, no be more afraid of a disinherisance : look on sufferings

with *Scripture Spectacles*: Labour for integrity and uprightness of heart, that preserves when falling: Be watchfull over thy thoughts and waies: Be a resolved Christian, if thou be not, thou wilt turn an *Apostatizing Christian*. You must set your faces as thornes, resolution is absolutely necessary, not only under but before a day of suffering. Be resolved for God and be resolved against Sin, and that for fear, least in a day of suffering thou shouldst halt and founder, and so lose the things which thou hast wrought: which brings me to

The Tenth Sermon.

2 John 8. *Look to your selves, that we lose not those things which we have wrought, but that we receive a full Reward.*

IN these words you have a *Warning-Piece* discharged to an *Elect Lady*, A serious Item to an *Elect Lady* and her Religious Family, to look well to themselves that they lose not the things they had wrought. And this is grounded on a double reason.

1. From the *Damage* of such as begin well and hold not out, *They lose the things they have wrought.* That were sad, that so much should be done, and all should be lost at last.
2. From the *Advantage* and benefit if we do go on, then we shall receive a full reward. The observation was, *It much concerns all those, that have begun well, that are looked upon by Ministers. and those that are godly, as if they were truly godly, that have entertained the Truth and the Profession of the Truth, to look well to it how they stand, to continue, to go on, to hold out in their holy Profession and Conversation.* Look to your self you *Elect Lady*, your Religious Family look

to your selves, that you lose not the things you have wrought. There's all the reason in the world it should be so; The *Election* of Beleevers engages us it should be so, we are chosen that we should be so. If we do not look well to our selves we may chance to lose all we have wrought. It too too often falls out that after a *hot* fit of *Profession*, there comes a *cold* fit of *Apostasie*, this cold fit of *Apostasie* caused by a sharp wind of *Persecution*, or by a melting, thawing Sun of *prosperity*, either by our natural inconstancy and mutability within, (we love new changes, we love to be changeable) or else the subtilty of *Seducers* from without. Again, there hath been, are, and will come trying seasons: were you never so sincere, think not all the work over and done as soon as converted. As soon as come out of *Egypt* there's a *Wilderness* and *Red-Sea* to passe thorough, *Mideanitish Women*, *Gyants*, &c. to contest with: Therefore no wonder he writes, *look to your self*. Then

1. Here see *Election* shuts not out the *use* of means: You are an *Elect Lady*, yet look to your self.

2, You scandalous *Papists*, the Doctrine of *Perseverance* we Preach, is no *Mother* of *stb* and *security*: Though you shall be saved, yet look to your selves, you shall not perish, yet keep in the Ship.

3. *Orthodoxnes* of Faith and soundnesse of Profession is not enough to make a good Christian: *Elect Lady*, you make profession you are sanctified, but you must look to your self.

4. It is not enough to have a well ordered Family, Oh Lady! look to your self as well as to your Family.

* 5. The business of Religion is not the work of one day: As long as you have life, look to your self.

2. For

2. For *Exhortation*, Look to your selves, take heed of *Apostasy*, Take heed of that which occasions cold fits, after a cold fit comes a dead fit, as after a hot fit usually comes a cold fit. *Apostasy* is the quatern Ague of the Soul, if it be not death tis extreame dangerous.

3. By way of *Direction*, Would you look to your selves? Look up to God, begg to be strengthened with all might in the inner man: that he who hath begun a good work would be pleased to finish it. To that end, Lord give strength while in begging, and begging hearts, for continuance of that strengthening Ordinance amongst us, that it may be never said as it was said of those precious Israelites, the word of the Lord was precious in those daies, there was no open Vision. VWhich leads mee to

The Eleventh Sermon.

1 Sam. 3. 1. *The Word of the Lord was precious in those dayes, there was no open Vision.*

THe word of the Lord was precious in those dayes? Was it not alwayes precious? Yes, but there is a two-fold preciousness.

1. Of worth and excellency.

2. Of want and scarciey. The word of the Lord had not bin so precious to the Israelites in regard of its worth and excellency. therefore God made it precious to them in regard of its want and scarciey. there was no open Vision. Hence observe,

1. There hath bin, there may be such a day overtake a Church and people of God, wherein the word of God may be precious; that is, may be scarce, rare, and hard to come by.

2. Tis most just with God to teach them how to prize

prize the word by the want of it, that know no how to prize the word of God by the worth of it; the use was for direction, what to be done to prevent this judgment of a scarcity & famine of the word of God?

1. Learn to prize the word by the worth of it. 2. Improve the word as to the fruit of it. 3. Adorn the Word in your lives and conversations. 4. Be earnest with God in publick and private for the blessed continuance of that Word. Learn to prize the word by the worth of it; We do prize the Word, &c, Do you prize the Word in truth; Then

1. What hath meant that horrible, wicked general contempt of the Word of God, and Ministers of that VWord through th: Land, though, (blessed be God) they have not taken the vilest of the people, & made them *P. iests* yet the best of Ministers, have been esteemed as the worst and vilest of people? 2. What means the want of the VWord Read, repeated Looked into? 3. VWhat means that general disobedience to the VWord? 4. why are you so ready to sell the Truth, far more ready than to buy it? 5. VWhat means that easie forsaking of the blessed Truths of the Gospel? That a *Popish Jesuite*, cannot come and vent one of his wicked opinions but presently let it be vomited, it must be sucked up by one or other? 6. what means the having of the Faith of Christ in so much respect of Persons, as hath been here amongst us? judge our selves then for what is past, and for the future learn to prize the Word according to its worth, consider what an admirable excellent thing this Word of God is, and that may be known,

1. By the metaphors unto which it is resembled in Scripture, which speaks either its profit, pleasure, usefulness, or necessity: Thy word is a light to my feet,

fect, what more precious than *light*, without which the world were but one great Dungeon, &c. The compared to *Bread, Manna, Food, Water, Precious Stones, Rain, &c.* Nay, 'tis more necessary. As they formerly, we can better be without the Sun, than without *Chrysostom*: Love for God makes us sensibly to say, we can as well be without fire or water, as without the word of God. And it is the more excellent because compared to those things: what they are naturally, it is spiritually; so, it is spiritual Bread, spiritual Water, spiritual Pearl, &c. 2. By its precious *Properties & operations*. There is a Scripture to mee tastes like honey in my mouth. *Psal.* 19. 7. 8, 9. Where the Word is discovered by its properties and operations. *The Law of the Lord is perfect, converting the Soul, the Testimony of the Lord is sure, making wise the simple, the Statutes of the Lord are right, rejoycing the heart, The Commandments of the Lord is pure, enlightning the eyes, The fear of the Lord is clean, enduring for ever The Judgments of the Lord are true and Righteous altogether.* What, are these the *Metaphors* to which the Word is compared? Are these the *Properties and Operations* of the Word? No wonder then *Job* sets such a high valuation upon them as he doth, in our

Twelfth Sermon.

Job 23. 12. I have esteemed the Word of his mouth more then my necessary food.

IN these words you have the matter and the measure of *Job's* valuation.

1. The matter of *Job's* valuation, i. e. The words, all the words of his mouth, precepts as well as promises, threatnings and directions, all well as promises

times and privileges. 2. The measure of his valuation, as his food, as his necessary food; nay, more than his necessary food. Hence this truth was raised, *The Ordinances of God are exceeding precious to all truly Religious persons*: All the Ordinances of God, and amongst them, his Word, which is not the least part of his Worship: This appears 1. From their desires after the Ordinances; *My soul panteth, longeth after, &c.* 2. From their hearty content and satisfactions in them. 3. From their bitter lamentations under the want of them. 4. From their diligent endeavours to enjoy them.

Religious persons really understand their *worth* and *want* of them : They know the Ordinances of God to be the *food*, the spiritual fodder of the soul : The walks of God where God is pleased to take his turns ; The *Instruments of Divine Glory*. The *Legacy* of Christians, their *Christians Armor* and Accoutrements, to contest with Sin, Satan, the World, and, as *Starrs* that lead to *Bethlehem* ; no wonder the Ordinances are so precious in the esteem of all truly Religious. Then 1. Know your priviledge, yet you enjoy Ordinances. 2. Lament the sad condition of those poor-titular Christians on the one hand, that have Ordinances, but enjoy them not, they know not the worth of them. And true Christians on the other hand, from whom the Ordinances are gone, & whether ever they will return they know not. 3. This reproves those to whom they are not precious. But, how shall I know the Ordinances are precious to me? Answer, If thou carries thy self towards them, as towards what thou lookest on as precious : tell mee, 1. Art thou greedy of all opportunities of enjoying them ? 2. Heartily troubled when hindered of enjoying them ? 3. Hast thou

thou a dear respect to those that help thee to the enjoyment of them? 2. By way of *Conviction* to those mad men that tell us of being *above*, i. e. without Ordinances: what, was it ever heard of any of Gods Saints in Scripture that ever they said they were *above Ordinances*? 3. For *instruction* to Christians: It will be seasonable to consider what you ought to do if God should deprive you of Ordinances: He did not say, 'tis *probable* but such a thing is *possible*; therefore make *provision*, I y in provision o fore-hand. *provision of Knowledge of Grace, of Comfort, of Light* against a day of darkness. And if it should come here's *counsel* given to us and *Consolation* laid before us.

1. *Counsel* given us, if ever it should be. 1. Lament, b. wail mourn over the Lords absence; weep till you can weep no longer. 2. Seek after; pursue them: let them go where they will, be sure to follow thou the Ordinances. 3. Be more frequent and serious in the use of private Ordinances 4 Frequently reflect back on thy former enjoyments; oh the House, the Tabernacle of G d, &c. And *resist* 1. To excite your thankfulness to God, that every you did enjoy them. 2. To suck strength from the Ordinances: to chew the cud, and get strength of them. 3. For humiliation; for sinning away, and provoking God to take them away.

2. For *Consolation* that the people of G d may not utterly fail: then 1. Know in such a condition, that though your condition be exceeding bad, yet better then many thousands, they never had Ordinances. 2. God is able in such a case to support without Ordinances: when he calls into the *Wilderness*, he can carry along without *Circumcision*. 3. Remember those that have had them, but not

now,

now, what's become of *Sion*? of the Church of,
&c 4. Your salvation may be carried on without
Ordinances. 5. There's a time coming when you
shall have no need of Ordinances. In the mean
time, if you cannot get up to the *Ark* of *God*, take
heed of bowing to the Calves at *Dan* and *Bethel*:
If you cannot serve the God of *Israel*, take heed
you serve not the Gods of the *Amorites*. What you
will do I know not, be sure *Joshua* would not, chuse
you (saith he) this day whom you will serve;
whether the Gods which your Fathers served, that
were on the other side of the flood, or the Gods of
the *Amorites*, in whose Land ye dwell: But as for
me and my house we will serve the Lord: which
brings me to

The Thirteenth Sermon.

*Josh. 24. 15. As for me and my house, we will
serve the Lord.*

IN the words two things. 1. An Indefatigable
Retortation: Take your own choice follow your
own discretion: If you will go and bow down to
a dumb Idol, to a captive God, &c. 2. An admirable
Dehortation: we are at a pitch, we are resolved,
and if there be any Attractive in me. or my family,
you have it in this, *I and my house-hold, we will
serve the Lord.* The Observations were,

1. Pious Governours of families are very zealous
that their families, as well as themselves should serve
the Lord. Never hope of thriving in godliness, till
you bring your Families right for God, to be of the
same Religion with your selves.

2. A true sincere Christian is resolved to chuse
and follow God, what ever else the world chuse and fol-
low.

low. 1. Sincere Christians have much more satisfaction in the judgment and practice of God, his VVord, Saints, then in the judgment and practice of the VVorld: Hee knows their judgment to be depraved, their choice and practice corrupt, their end and conclusion worst of all? therefore no wonder hee makes a better choice. 2. They have the best Testimony in the world for their choice, the Spirit and Son of God, that this is their choice? therefore no wonder, &c. But how do they chuse God? Answer, they chuse God as the object of their souls love as the chiefest of ten thousand, as the los of their inheritance, as the companion of their souls, to converse with him, as the Commander of their waies, to be guided by him, as a shelter of their hearts, as a refuge to flye unto in the time of danger.

The first *Vse* was by way of *Examination*; is God chosen as the chief object of our souls love? can we truly say, there is none in Heaven but thee, none upon Earth I can desire besides, or in comparison of thee? Can wee say in having a God, the lines are fallen unto mee in a pleasant place, yea I have a goodly heritage? Is communion with God our Heaven upon Earth? Is God the Commander of our waies as well as wee hope to be the Saviour of our souls? Is God our shield, or buckler, our retreat in danger?

The second *Vse* was by way of *Consolation*: *Believers*, have you made choice of God? Happy are the people that are in such a case; thou hast the best assurance in the world, to come to the best possession in this world, peace, and joy; *Peace without*, if not *Peace within*: And *Joy*, the best Joy in the world, Joy unspeakable and full of glory. And truly

truly, if so be that this be thy portion, in having
chosen God, 'tis no wonder thou dost not *Apostatize*
from him: tis no wonder that what ever comes
upon a Believer, yet for that his heart is not turned
back, neither his steps declined from Gods way.
And this leads to

The Fourteenth Sermon,

*Psalm 44. 18. Our heart is not turned back, neither
have our steps declined from thy way.*

FROM these words two Observations.

1. In times of sufferings and afflictions; true
Christians are to make a narrow inspection into their
hearts, to see how they stand affected. Thus did the
Church here,

2. To keep stedfast and close with God, notwith-
standing all afflictions and sufferings we undergo, either
from, or for God is the duty and commendation of Saints.
I was our duty, and tis our honour, Lord, &c. In
prosecution of this point, these seven preliminary
Thesis was laid down.

1. When man was first created, his heart stood
rightly bent towards God, as his great center and
mark.

2. When man fell, his heart immediately drew
off, and turned back from God.

3. Though this be the case of fallen man, yet
poor creature he sees it not.

4. The very *Formalis Ratio* of sin, that wherein
the formality of sin consists, is in this, not so much
in sinning against God, by outward Acts, as in the
heart departing from God.

5. All true *Conversion* to God begins at the heart.

6. 'Tis

6. 'Tis an argument of infinite love in God to bring back our hearts to him.

7. When once the heart of a Beleever is brought back to God, no suffering or affliction is able to turn that heart from him.

Quest. When may a mans heart be said not to be turned back, notwithstanding all sufferings and afflictions?

Ans. 1. When a man still retains the same esteem and estimate of God that ever he had. When *Job* looks upon God as a God fit to be blessed though God be plundering of him.

2. When a man still retains the same affections, the same love to him, delight in him, fear of him, as much as ever.

3. When we hope and trust in God as much as ever: *Though he kill me yet will I trust in him.*

4. When we have the same resolutions to cleave to God as ever. If a God in *Israel*, as long as a God in *Israel*; 'tis all one, makes not to the Gods of the *Philistines*, this is for a mans heart not to be turned back from God. By way of Use,

1. Learn, the heart of man is very apt to turn from God in daies of affliction: our heart is not, though their's were.

2. It concerns us in time of affliction and suffering to see if our hearts be not turned back from God. But, what means shall I use that I may not turn a base Apostate?

Ans. 1. Be watchful over your hearts: they are exceeding slippery and deceitful. The veriest Theeves in the World.

2. Be still bending of your hearts from the world and the flesh, unto God: As you bend a crooked stick to make it streights,

3. Do

3. Do not onely *bend* but *bind* your hearts, tye them, shackle them, as you would one that hath broken Prison, by holy, serious, scriptural, necessary vows.

4. Converse much with God: That man that converses much with God, it is not the frowns of men shall bring his heart off from God. To spurre you on to this duty with these motives.

1. If you turn from God, the Soul of God will turn from you: *If any man draw back, my Soul shall have no pleasure in him.*

2. Keep close to God in such a time, and God will keep close to you. Here's a people, that not all their sufferings could make them fall from mee, God glories in such a people.

3. This will be one of the greatest comforts by way of Argument of your sincerity that your hearts is upright with God, This will make an *Hezekiah* look up to God in time of sickness, with a Lord *remember now how have I walked before thee in truth, and with a perfect heart.*

4. If you will not turn from God by way of *Apoptasie*, you may run to God and find him in a *Sanctuary*: and so you have it in

The Fifteenth Sermon.

Isa. 8. 14. *He shall be for a Sanctuary:*

THe words are an allusion to a *City of refuge* and from hence this *Observation*, *Jesus Christ* will be for a sure refuge to all those that make him their fear and dread. And the truth is, there is the greatest reason in the world *Christ* should be so; *Saints* stand in greatest need of this *Sanctuary*: There are a poor
*** 2 weak,

weak, helpeſſe, generation of Creatures, but they have a Rock of refuge; *The Conies are but a feeble folk, yet make they their houſes in the rocks*: Chriſt bears deareſt love to them: they are moſt precious to him: they are his *Jewels*, what will a man preſerve, if he will not preſerve his Jewels? Will Chriſt be a Sanctuary? Then 1. See the true reaſon why the Saints of God are of ſuch an heroick Spirit, even when troubles look them in their faces, and ring in their ears, they have a God to fly to, a Chriſt to reſt on. 2. See the reaſon of that conſternation of ſpirit that ſeizes on wicked men in times of trouble *Hide me from the wrath of the Lamb. why? they have no refuge to go to, and how ever it is with them now, you ſhall hear nothing but howling and lamenting, when God ſhall come to avenge the blood of his Saints.* 3. Be exhorted to make Chriſt your Sanctuary, get into this City of Refuge, and for motives conſider, 1. Your abſolute need of a Sanctuary: You are the power of the world, in the paw of the Devil, in the mouth of danger, in the mouth of Hell. 2. All other things in the world are not ſufficient to become a Sanctuary. You may run to the Rocks, but they cannot hide you, you may make an arm of ſhew your ſtrength, but it will prove an Egyptian reed and run into your hands, you may make Riches your refuge, *The rich mans wealth is his ſtrong Tower*, but rather, 'tis a Caſtle in the Air, you may make honour your refuge, &c. All things unable to be your Sanctuary. 3. Conſider what a large, free, preſent, well furniſhed, unchangeable Refuge and Sanctuary Chriſt is: There are many, nay, all things in Chriſt, in which a poor ſoul may take Sanctuary: Doſt thou want Righteouſneſs? He is the righteous one, Doſt thou want Juſtification, Wiſdome,

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Wisdome, Redemption? He is all; in him, Refuge
and Sanctuary mayst thou take, in his Providence for
thy Protection, in his Offices for thy Salvation, in
his Promises for thy Consolation; and amongst the
rest, that which is like the *Diamond* in the *Ring*, see
that great promise in

The Sixteenth Sermon.

Rev. 2. 17 *To him that overcometh, will I give to eat
of the Hidden Manna.*

TO him that overcometh, i. e. Not that hath by
one, two or more Acts Conquered: But to him
that overcomes, that hath, and doth, and is over-
coming still, that goes on Conquering and to Con-
quer.

2. To him that overcomes thus, and this way,
and this enemy, this greatest enemy that God hath,
Truth hath in the world, *Antichrist* especially
that keeps my Truth inviolable, that in a Scriptural
way opposes that greatest enemy I have, and op-
poses him to a Conquest. *To him that overcomes,*
that goes on to overcome, that thus overcomes.
Hence this observation; *Belevers are all a Genera-
tion of Conquerours*; all Conquerours; they are all
like the Sons of the Kings, but some Belevers are
more Conquerors then others, some, that lay An-
tichrist upon his back, such as out-shoot the Devil in
his own Bow, that stand out against Satans great-
st Batteries, that turn his Cannon on himself, and cut
off the head of that *Goliath*, with his own Sword:
These are something more then Conquerours. But how
comes Belevers to be thus Conquerours? Answ. They
are actuated with a six-fold power.

1. With ability to discern all necessary, heavenly mysteries, and this enables them to overcome *Antichrist*, as he is an Erronious, Fawning, Heretical Prophet.

2. With a power to believe all things, even such things, as though they do not contradict, yet exceed the reach of Reason.

3. With a power to do all duties, I can do all things through Christ that strengthens me. These Conquerours cannot do any thing *against*, but any thing *for* the Truth.

4. With a power to suffer all things: these Conquerours are ready, not onely to be bound, but to suffer, to die for the name of Jesus, and to conquer by dying.

5. With a power to forsake all things. To look upon all things, as dung and dross, that they may win Christ.

6. They have not onely a power of might, but of right too, as Kings to conquer, &c. But what means are to be used to overcome in the sense of the Text?

Ans. 1. Study well that little Book of the Revelations, indeed the Book of Books, the Book of sacred Scripture, in which we have at once the summe of the Saints duty and priviledge, and of Gods Care and Providence over his Church in the latter daies of the Church, &c.

2. Concoct this Book by a practical beleeve of what is revealed in it. do not think your own notions to be Divine Revelations.

3. Familiarize the Cross of Christ, by daily expectation of it, and provision for it; do not say (as Rev. 18 7.) *I sit as a Queen, and shall see no sorrow.*

4. Labour by a prospect of Faith to Antidate those great joyes God hath prepared for those that do suffer as to conquer.

5. Buckle

5. Buckle on the whole Armour of God, and above all, leave not out the Shield of Faith.

6. Let your love abound higher by opposition, That becomes a *Martyrs* Spirit indeed. The more the wind blows it in thy face, let that blow up more of thy blood into thy face; Let it warm thee more, &c.

7. Live not by Example but by Rule, Those that follow the most, whither go they? *Wide is the Gate, broad is the Way, that leads to Damnation, and many there be that enter therein: The Flock of Christ is a little Flock.*

8. Esteem duty above safety. As one, 'tis necessary *Rome* should be revived: 'tis not necessary I should be preserved. 'Tis necessary Religion should be advanced, the power of Godliness preserved, 'tis not necessary I should be in this or that condition.

9. Indulge not the least sin, else thou wilt never be a *Conquerour*: That man that will not lay down his *Lust* for *Christ*, will never lay down his *Life* for *Christ*. A man can never be resolved for *Christs* waies without, if not resolved against all impurity within.

10. Harden and anoint your selves with practical improvement of *Christs* sufferings, in *Christs* death: There was an estimable prize to purchase our conquest, an infinite merit to strengthen, to increase our Conquest, an all-sufficient vertue to cause our Conquest, a pledge of our eternal Conquest, we are *Conquerours* already, we do but gather the Spoyle. Make use of *Christs* death as the merit, pattern, and motive of your Conquest.

11. Labouring for sincerity.

12. Get well acquainted with Divine Attributes

and Divine Promises : and such especially as may be most suitable for your condition.

13. Abhor the *relics* of *Superstition* : The very Nest, the very Cage of the Bird is unclean : Not a crum of that old Leaven, 'twill sower the whole Lump : *Antichrist* is hugely like the Devil, let him get in but one paw, let him but get in his head, he will quickly get in the whole body : If you would avoid the paw of *Antichrist*, avoid as much as you can the very parings of his nails.

14. Get an experimental knowledge of Gospel Truths : they are your head-Professors that turn Apostates.

15. Let this be your first and chiefest care, your first and last, to seek and serve God : Which if you do, as all other things, so this privileg of Conquest shall be added unto you as your Crowne : Seek ye first the Kingdome of God and the righteousness thereof, and all these things shall be added unto you : which opens the door to

The Seventeenth Sermon,

Mat. 6. 33. *Seek ye first the Kingdome of God and his righteousness, and all these things shall be added unto you.*

FROM this Scripture you had a remedy against *Solicitous Thoughts* and fears, given in this Proposition, that a serious Inquiry and earnest Pursue of the Kingdome of Heaven, and the righteousness thereof, is an excellent remedy against diswasting cares and fears about provision and safety. Seek First, and trouble your selves no more. Seek first the Kingdome of God, &c. Two questions was proposed and answered.

1. *What*

of the Morning Exercise.
1. *What is it earnestly to enquire after, and seriously to pursue, the Kingdom of God, and his righteousness? In this Question three things included: the Object, the Act, the Order.*

1. *The Object, the Kingdom of God, the Kingdom of Heaven, and its Righteousness. The Kingdom of Heaven, that is the Kingdom of Grace, and the Kingdom of Glory; the Kingdom of Grace, as the means to the Kingdom of Glory: the righteousness of this Kingdom, that is sanctification, sincere holiness in heart and life, which is the beginning, or the way to, and a sign or pledge of our interest in the Kingdom of Glory.*

2. *The Act, Seek, i. e. bestirre your utmost thoughts about, your utmost time, care, and diligence upon these things.*

2. *Seek, i. e. set your choicest affections upon these things.*

3. *Seek, i. e. strive and labour, go forth in utmost endeavours for obtaining of these things.*

3. *The Order, seek first: seek it first, in respect of time, begin with God remember thy Creator in the daies of thy youth: seek it first, with the greatest care, acquired diligence, industry, with the greatest seriousness. The Kingdom of God is the most necessary thing. indeed, that one thing necessary: 'tis the most excellent thing, eternal, all other things are temporal; get this and you get all; you get above the terrours of the world. The best way to have the things of the world sanctified, is this, seek first the Kingdom of God, &c.*

2. *How is this a remedy against distracting cares and fears.*

Ans. 1. It is a remedy by diversion.

2. *Present things seem little, when acquainted with eternal things.*

Use 1.

Use 1. This reproves those that observe not our Saviours direction,

1. Those that are drowned in earthly things, give them Onions and Garlick, take the Kingdome of Heaven, and Righteousness thereof who will: Let me have my part in *Paris*, what care I for *Paradise*.

2. Others that are for the Kingdome of God, but not for the Righteousness of that Kingdome: they are for the *end*, but they do not care for the *way*: they would have the *fruit*, but they will not *climb the Tree*.

3. Others that could wish they had a portion in it, but in a slight and perfunctory way; if Heaven could be obtained with a few prayers, this they'd do, but further they will not go.

2. Is this such an excellent way to cure our carnal fears and cares? what advantage hath a childe of God above all other men in the world, both in this life, and that to come: in this life, under a watchful providence; not a hair of his head shall perish; but chiefly the priviledge of an everlasting Kingdome: he hath a bird in the bush, and in hand too: choice enjoyments in the hand, and in hope much more, but much more above, and this hope of his shall not make him ashamed: The vision of his appointed comforts is for an appointed time, and it will come; will come, said I? Faith looks out, and sees it coming already; let but faith look to Heaven, and he sees his Judge coming, which brings me to



The

The Eighteenth Sermon.

Revel. 22. 12. Behold I come quickly, and my reward is with me.

THe Observation from the words was this, *The Lord Jesus will certainly and speedily come to judgement, when he shall give reward equal to every man.* These two Questions was answered,

1. *In what sense Christ comes quickly?*

Ans. In Gods account, with whom a thousand years are but as one day. In our account Faith sees him coming, though sense cannot: Faith makes future things present; 'tis the *perspective* of the soul. Believers receive part of their reward at death, and that's quickly.

2. *Why doth Christ defer his coming at all?*

Ans. 1. To stop the mouths of the wicked: they will not have one word to reply, they had time and space to repent.

2. Out of his dear love he bears to his Elect; There's many of his Elect not yet born, and though born, not new born: now these must be born, and new born, and brought all in, and when that time is come, then he will come.

Use: 1. Will Christ come quickly; and with a reward? then certainly remember this *Atheist*, 'tis no vain thing to serve our Lord Jesus: *What profit is it if we serve him, &c.* what profit? infinite profit, there's a reward coming.

2. By way of *Exhortation*, wil Christ come? oh then

1. Prepare for his coming: labour to be prepared by his spiritual coming into thy heart, that's the way to be prepared for his last coming: get thy understanding enlightened in the saving Knowledge

ledge of Christ, thy will subdued, and brought into subjection unto Christ, thy affections renewed, spiritualized, thy conversation such as becomes the Gospel of Christ.

2. You that have made all things ready for his coming, look our after his coming: The table is spread, the Trencher laid, the dinner ready, the guest not come. oh! when will he come; I desire to be dissolved, and to be with Christ; come Lord Jesus, come quickly. every Saint will eccho too, *Come quickly*, to every Beleever it shall be a most welcome coming, hee shall come with a reward of absolution and pardon of all sin, of vindication and clearing up of all names: Beleevers bodies shall not only have a Resurrection, but their good names. It shall be a reward of Coronation, all their Crowns of Thorns shall be turned into Crowns of Glory.

3. Is Christ coming? will hee come? This should bear up Beleevers hearts in and under the sufferings they fear or feel. Christ comes quickly, therefore fear none of those things which thou shalt suffer. This gives us advance into

The Nineteenth Sermon.

Rev 2. 10. *Fear none of these things which thou shalt suffer, behold the Devil shall cast some of you into prison, that you may be tryed, and you shall have tribulation ten daies: be thou faithfull unto death, and I will give thee a Crown of Life.*

WHence observe, 1 *The people of God must suffer.* Through tribulation, through many tribulations they must enter into the Kingdome of God: from a cross into Heaven: think it not strange no not of the fiery tryal; thou shalt suffer, 2. *What ever*

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ever sufferings the people of God either are, or may bein, they have no just cause ground, or reason of fear, i. e. of disponding distrusting, distracting fear. The Arguments for this point are in the text.

1. The Consideration of who it is, that brings the People of God into suffering, Is it God? God is the Disposer, but who is the great Executioner? the Devil, whom God hates more than thou canst, the Devil shall cast, &c.

2. Tis the *Divel* in a Chain, the Divel hath two sorts of chains: a chain of darkness, in which he is kept to the day of Iudgements. A chain of providence, he is restrained in that, &c.

3. The *Quality* of the suffering should keep them from fearing: He shall cast some of you into Prison, not into Hell.

4. The *Design*, to destroy you? no, but to try you: 'tis well you are Gold, else you would be presently destroyed and burnt.

5. The *Duration*, could the divel have his design, it should be for ever: tis but for ten daies.

6. God over-rules all that befalls us, Christ alwaies stands by the Beleever to take notice of every stripe, as well as of every hair of thy head, to own thee in all thy sufferings, to sympathize with thee, to have a fellow-feeling and compassion unto thee, to compose us, and to sanctifie all unto us, to order the issue of all, that it shall be sure, speedy, and good, and by all these to make us as like God, God-man, as possible.

Use. Then doe not fear: Here we were forewarned and fore-armed.

1. *Forewarned*, our suffering is like to be great, nay, it may be greater then we may suppose, This to be sure, if our sufferings doe but keep pace with our sin-
ings,

40 *Mr. Byes's sermon*
ings, I beleevē never such sufferings in England: If God lay Righteousness to the Line, and judgement to the Plummēt, never such matter for his justice in England.

2. We should not fear because that is the spring of many other sins, Fainting, Running, Lying, Perjury, and to do any thing in the world &c.

3. The best of men in such bad times, it will bee as much as ever they can doe to keep themselves steady.

2. We were *Fore-armed*.

1. In reference to the Church of God: Do not fear, the Church of God is dear to thee, but 'tis dearer to God. The Interest of God is more concerned in the life, peace, and truth of the Church, then in mine, &c. If the great God will not look to his own Interest, can the Church be safe? But doubtless hee will.

2. In reference to *our selves*. Suppose many sufferings, yet the waies of God are in the dark, as well as in the deep, there's no tracing of him. let him alone, where thou canst not trace him, admire him God can, and hath done, and I bleſs God, I can set my Seal to that word that tells mee, God will do great things, *Babylon* must sink, his people must be called, the Kings of the earth must hate that *Whore*, when God brings his people low, 'tis but making way for the baring and magnifying his own mercy when the praise can be given to none, now is a time for God to work. *Now will I arise and shew my self strong. Therefore fear none of those things which thou shalt suffer.* Fear not oh ye *Saints* of the most high: Tis true, if you were carnal, natural, unconverted, sinful, Idolatrous wretches, well might you fear the wrath of the Lamb, and him that sitteth on the
Throne:

Throne: Wert thou a filthy, drunken, unrighteous, intemperate *Felix*, thou might well fear thou hast no God to run to, but benig a *Paul* thou needest not fear: No, *Paul* can speak and act with so much confidence even when he stands before a great *Tribunal* ready to have a sentence of death passed on him, that he makes his very Judge to tremble. And so you have it in

The Twentieth Sermon.

Acts 24. 25. *And as he reasoned of Righteousnesse, Temperance, and Judgement to come, Felix trembled.*

IN these words you have the manner, matter, and effect of *Paul's* Preaching: The manner, why *Paul* was reasoning: the matter 'tis of Righteousness, temperance and judgements to come: the Effect, *Felix* trembled. First, for the manner of *Paul's* Preaching, as he reasoned, *i. e.* as he argued the matter, he did propound it in a rational way, and pursued it before *Felix*, and this he doth in a double capacity, as he is a *Convert*, and as he is an *Apostle*, as a *Christian*, and as a *Preacher*.

1. As a *Convert* and *Christian*, and so he had reason to doe, and make use of that reason he had to shew, though he became Righteous, yet *Paul* had not lost his reason. Hence learn, true Religion will consist with right Reason. Blessed be God for this Truth: We are apt to look upon men as bad men, if they will be Righteous: 'Tis true, before *Paul* was converted, he had reason but he used it madly; but after Conversion he begins to be sober, and make the best use of his Reason.

2. Look upon *Paul* as a *Preacher*, so he makes use of

of his Reason. And True Reason may and must be used in Preaching the Gospel, yet with these two Cautions.

1. Do not over-value Reason, do not lift up the Servant above the Master: prize Grace more then Reason; Piety is better then Parts, though Parts are the Ring of Gold, Piety is the Diamond in that Ring. As if, a man in a Pulpit should come to shew what a brave Scholler he is, this is to over value Reason.

2. Do not under-value Reason. We have had a strange fancy, that if a man that could not read English, would but come and talke and preach to us, he was far more desirable then a Black Coat that hath been at *Univerſity* and learnt his root there (as they say) you will be glad of such as these. This Learning hath spoiled all the world, do you not know how many Schollers are Atheists, and their learning made them the worse, &c. This is not the fault of their Reason; had they more Reason they would improve it better. It is want of Reason that makes them not Crucifie their Lusts: Because corrupt men many times reprove that which is good, will you therefore cast it off.

2. For the Matter of Pauls Preaching, and here observe.

1. 'Tis suitable to his hearers, Felix was a Iudge though a corrupt one, and so he reasons of Righteousnesse: He and his Whore lived in Adultery, and so he preaches of temperance, of Iudgement to come, know God will call thee to Iudgement, Hence observe, The Gospel is then preached aright, when suited, to hearers hearts, conditions, constitutions: A man in the Pulpit ought not to shoot at random, Paul speaks ad rem to his hearers, suitably tells them of Righteousnesse.

righteousness, Temperance, Judgement to come
 2. Consider it with Relation to his Scope, which
 was to bring them unto Christ, and what doth he
 do? He Preaches Grace, Mercy, and Peace, no, nor
 a word of that, but *righteousness, Temperance, judge-
 ment to come.* Paul was a convincing Preacher, he
 knows his way to bring home *Felix* and *Drusilla*, to
 Christ, was first to convince them of their sin, and
 the wrath of God due to sin. The whole sum of
Pauls preaching is a preaching by way of convicti-
 on: Sin and misery must be preached for this end;
 that it may bring men unto Christ; we must not
 make men half dead and there leave them but bring
 them to the Chirurgeon, all our conviction is only
 for this end, that you might be brought to Christ,
 by Grace to Glory.

3. For the Effects of *Pauls* preaching: *Paul*
 preached, and *Felix* trembled: doth not *Drusilla*
 tremble? 'tis more then probable, shee brought
Paul to preach there, that *Drusilla* had a months
 mind to hear what he had to say, but *Felix* trem-
 bled? Hence observe, *Those that are first in enjoying
 may be last in receiving the Gospel.* *Drusilla* was a--
 yet turn us a wicked *Apostate*, yet when come to hear
 a Sermon, her Heathenish Husband *Felix* that ser-
 ved the Diuel instead of God trembled but not she;
 Back sliding Professors from the Truth, are infinite-
 ly farther from melting under the Gospel, then pro-
 fane sinners, that never heard of it. A man had far
 better go to preach to Heathens, then *Apostates*.
 Then for the words, *Felix Trembled.* Why? there
 was *righteousness* prosecuted and convinced, *judge-
 ment to come* threatned against him. Now his knees
 begin to smite together, now the Writing on the
 Wall, now *Felix* trembles; Oh! poor soul, wouldst
 thou

thou not tremble at the hearing of the Preaching of Judgement to come? submit to the Judge before he come: wouldst thou not have thy Judge to condemn thee then? Let him be now thy King to Rule, thy Prophet to instruct, thy Priest to reconcile: Would you avoid the terrour of a judgement to come? Accept of the offer of a Christ coming; coming did I say? Nay he is come already: Do but lay your ear close to the third of the Revelations and the twentieth; you shall hear your Judge knocking, which brings me to

The one and twentieth Sermon.

Rev, 3. 20. *Behold I stand at the door and knock, if any man hear my voice and open the Door, I will come in to him and will sup with him and he with me.*

THese are the words of our blessed Saviour, words coyned as it were for the close of the morning-Exercise. A continued metaphor: wherein you have

1. An Important thing of weight intimated in that particle, *Behold.*
2. The state of men in the visible Church implied, though they profess a Christ high thoughts of him, and obedience to him, yet many most of them keep their hearts shut against him, behold, *I stand without at the door.*
3. Christs dealing or transaction with the poor Creatures for opening their hearts to him, and that in four things.
 1. His standing waiting or dancing attendance on the soul, and the place where: *I stand at the door.*
 2. His

2. His earnest desire and importunity of entrance, and knock.

3. His call and invitation, for where a hearing is injoynd, there must needs be a calling employed.

4. The Argument or Motive he uses to perswade poor Creatures to let him in.

1. *Ab boneſto*, if he will but open, I will come in and take my abode : An admirable thing to have such a Tenant.

2. *A facundo*, I will sup with him I will vouchsafe him fellowship and communion.

3. *He shall sup with me* ; There shall be mutuall fellowship between him and me, what I have shall be his, and what he hath shall be mine : wee will walk, love, and lodge together ; I will lodge with him and he shall lodge with me.

4. To whom this invitation is made ; to every one, all if any man or woman, that have sleighted my Ministers voyce, months or years, it yet he will open, I will come in,

5. The Sinners duty and interest.

1. The opening the heart when Christ knocks, that's his duty, because Christs invitation is his command.

2. His interest, because then Christ will come in &c.

The Doctrine was, *When Christ knocks and calls at the doores of our hearts, 'tis our duty and interest to open admit, and let him in*, These two questions were proposed and prosecuted.

1. *When or how, is Christ said to knock and call at the hearts of sinners.*

2. *How sinners are said to hear and open.*

1. *How is Christ said to knock and call at the hearts of Sinners?*

32. *227. Eye's journey*
1. If you regard the means wherby hee knocks
i. e. by naturall light of conscience within, or by
the light of the Ministry and Gospel without.

2. If you regard the manner of Christs knocking or calling, 'tis either externally, by the Word, Ordinances, Providences (his Rod hath a voice as well as his Word) or internally by the Spirit of God that accompanies that Word, by the means of Grace, by the motions of his Spirit.

2. *How are sinners said to hear his voyce, and open?*

1. For hearing, it must not be an externall, but an internall hearing, a hearing of the heart, through the heart: it must be a particular. distinguishing hearing, it must know the voice of Christ, it must be a sensible, an humble, satisfying hearing.

2. For opening; it is either

1. *Special opening*, at first, when the door, is shut, those everlasting doors are at first open to entertain the King of Glory, in our first Conversion.

2. *Progressive*. i. e. when the soul opens more and more: for there's no door, but its shut as close on him when after entrance, that 'tis as much as ever Christ can do to creep in, This opening appears,

1. In parting with, and putting away what ever keeps possession of the heart against Christ: The strong man must be turned out.

2. The soul freely consents to Christ, by an intire resignation to his Will and Spirit, to take him upon those terms. And when Christ doth thus knock and call at the door of our hearts, 'tis our duty and interest thus to open admittance to him.

The Use was for Exhortation, to plead with poor sinners,

sinners, that yet, oh ! yet they would open to Christ Iesus knocking and calling. Arguments here there was used, if they did not melt, 'twas not because they were not powerful, but our souls marble.

1. 'Tis a matter of greatest importance, more than your earthly Ioyntures, it concerns your everlasting souls, souls that are more worth than ten thousand worlds : whether you will now beleieve it or no, you will hereafter.

2. Consider the person that comes to call ; who is it ? 'tis a King that stands at your door ; 'tis the King of Kings, God of Gods, that stands there.

3. 'Tis he that deserves admittance a God of abundant, superabundant love, by his undertaking he hath deserved admittance : will you keep out your Father ? your Mother ? thou wretch, that wast rescued the other day, wilt thou keep out thy Redeemer ?

4. 'Tis he that hath a great love and affection for you, how ever you have dealt with him : Thou that brought him to Hell, yet can he never be at quiet till he hath brought you to Heaven.

5. Consider the posture, *I stand*, must you sit and *I stand* ?

6. I have stood a long time, I have been staying and waiting for you so many years ; I can reckon every day and night I have stood and waited for you : you would have abhorr'd to have waited on the greatest man in the world, as I have waited on you, a worm ; nay, I say still waiting for you.

And this one thing sticks yet with me ; I stand ready to depart ; I have knocked a great while, but now knock no more ; what if this should be the last knock you should hear ? How many did knock, and the last knock'd, yet *I stand* ; I knock this once

more: 'tis very questionable whether Christ will even knock again, at least in such a way, and by such means: never did Christ knock more louder.

7. I stand at the door, a poor cold place: I stand despised and contemned: but besides many in the mean time are let in, and I kept out, and that out of my own house.

8. I stand at the door, ready to have my patience turned into fury: therefore let me come in quickly.

9. I stand, I that am blessed in my self, I that can make thee infinitely, eternally blessed: I that am, &c. do stand, therefore prethee, prethee open. What's that? 'Tis hear and know, remember, believe and do. And this would give me a fair Retreat into my Text, *If you know these things, happy are ye if ye do them*. I beseech you to consider, you have known these things, cursed, wretched for ever are ye, if ye do not do them happy for ever if you do them.

Thus I have given you a short account of these things lately delivered to you: you must not impute any of my weaknesses to my Reverend Brethrens labour: that went before; the God of Heaven bless you and reward them a thousand-fold. And oh! what ever God doth, keep up this exercise in the midst of us. You have abundantly reaped Gods Spirit: I hope there is something done in this Congregation, that Eternity it self shall never be able to blot out. I confess this is no *fasting day*, but yet however we may make it such a day, as, since God is pleased to give us an *Ocean*, to return to him some *drops*. Beloved, 'Tis very probable that it will be the last motion that ever I shall make to you while I live in this way;

way, If I were now to go from my Pulpit to my grave, this would bee the double motion I would make to you.

1. For Gods sake prize the Word of God.

2. Labour to prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it. And if you would expresse your prizing of the Word, expresse your love, charity, bowels, to poor Ministers of the Word: never any man repented hee had given so much to a good use, doubtless my children wants it now, or my wife wants it now, &c. And I can assure you, I think there was never so many thanksgivings made to God for this City of London, as for their abundant charity in this respect.

F I N I S



Mr. Calamy's Prayer at Aldermanbury.

OH most Holy, thou ever blessed Lord God, thou fillest Heaven and Earth with thy presence, we pray thee fill all our hearts with the Presence of thy Grace, and let it appear that thou art in the midst of us, with that powerful assistance of thy Spirit, that we may receive a token of love from thee at this time. It is a singular favour that the doors of thy Sanctuary are open to us, and that yet we may meet together in thy Name, we pray thee continue it to us, and sanctifie it to us, that every Sabbath may add to our Statute in Iesus Christ. We confesse we have forfeited all our mercies, we have heard much of God and Christ, and Heaven with our ears, but there is little of God, Christ and Heaven in our hearts. We

(2)
We confesse many of us by hearing Sermons, are grown Sermon-proof, we know how to scoff and mock at Sermons, but we know not how to live Sermons.

It is a miracle of free grace, thou hast not taken thy Gospel from us ere this time, but thou art a merciful God, and though we cannot please thee yet mercy pleaseth thee, and we have no argument to bring along with us to beg thy favour, but thy mercy in Jesus Christ.

We pray thee, that thou wilt glorifie thy Sovereignty, in being gracious to us, and pardon our many and great transgressions.

Thou makest use of the malice of men for thy glory, thou killest *Goliath* with his own sword, oh help us to put our trust in thee thou that canst kill, and cure by killing.

Bless these Nations of *England, Scotland, and Ireland*, and find out yet a way to save us: pour down thy blessings upon the head and heart of our Sovereign *Charles* by thy Grace, King of Great Britain, thou hast done great things for him, let him doe great things for thee, bless him in his Royal Confort, in his Royal Relations, in his Council: bless the Magistrates and Ministers of this Realm: Lord forgive us for we live as if we had been delivered to work wickedness, we cannot sin at so cheap a rate as others do, we pray thee humble us under our great and grievous sins, give us repentance unto salvation, and a lively faith through the blood of Jesus Christ quicken our graces, forgive our sins. make alive our sou's, let us be such as thou wouldest have us to be, make us Christians, not onely by an outward profession, but an inward conversation: that we may live in Heaven, while we are on Earth, and come to Heaven, when we shall leave the Earth. To

To that purpose, bleſs thy word unto us at this time, and give us all grace to make conſcience what we hear, and how we hear, and all for Jeſus Chriſt his ſake, to whom with thy bleſſed ſelf and ſpirit be all glory and honour. *Amen.*

Mr. Nalton's Prayer, July 20. 1662, at Foſter-lane.

ETernal, moſt Mighty, and moſt Glorious Lord God. Thou art God alone, and beſides thee there is no Saviour or Helper; our ſtrength ſtands in thy Name, who haſt made both heaven and earth: of our ſelves we are able to do nothing that is pleaſing in thy ſight: we can pollute thy name, but we cannot honor thy name: we can run away from thee but we cannot run unto thee, unleſs thou doſt powerfully draw us by thy Spirit: we can grieve thy Spirit, but we cannot grieve for grieving of thy Spirit.

Oh let thy ſtrength be manifeſted in our weakneſs, look upon us with the favour thou beareſt to thy Children. Enter not into judgement with thy ſervants, for we cannot answer thee one of a thouſand, not one thought of a thouſand thoughts, not one word of a thouſand words.

Moſt of our actions have been reproveable, and the beſt of our ſervices have been unprofitable: our omiſſions, commiſſions, and preſumptions have been multiplied intolerably. Oh, how often have we taken thy name in vain, while we have been confeſſing our ſins? how often have we run from confeſſing our ſins, to the committing of ſin? and from committing ſins, to the confeſſing ſin again? as if we had but mocked thy ſacred Majeſty: though we know thy favour is better then life, we have parted with it upon eaſie terms, Oh! the pride and ſubborn,

bornesſa that is in our hearts; All the mercies thou haſt beſtowed upon us, have not melted us into tears for our unkindneſs; and all thoſe blows that have fallen upon our backs, have not beat folly out of our hearts: we have been unproſperable all our days, ſome have done thee more ſervice in one year then we in all our time; we have forgotten thee in the day of proſperity, and ſung a lullaby to our own ſouls: oh that we could ſpeak theſe things with broken and bleeding hearts: but as in the time of our ignorance, we could ſin without reluctance, ſo now we can ſin without repentance: oh that thou wouldſt ſmite the rock, that there may flow out tears

We can do nothing by way of expiation, if wee could weep out our eyes, nothing but the blood of Chriſt can take away our guilt: O that there might be a ſpring of that blood upon our ſouls at this time: Oh that that blood may at this time bring a report of love, and a meſſage of mercy to us.

Doe wee begge any more then thou haſt promiſed? oh haſt not thou accepted of that ſatisfaction that Chriſt hath made in his own perſon? if wee had ſuffered the torments of hell, it could not have made that ſatisfaction that Chriſt has made: give us the witneſſe of the ſpirit and thy love, and wee will ſay we have enough; give us hearts of fleſh, cruſh the head of the ſerpent in our ſouls, O Lord Chriſt, thou cameſt into the world to deſtroy the works of the Devill in our hearts, and to build up the Kingdom of the ſpirit in us: oh when ſhall wee ſee the old man decay in us, and the old man to live more and more.

Oh, be wiſdome to guide u', and righteouſneſs to cleanſe us from guilt and redemption to deliver us from the wages of ſin: let us be nothing in our ſelves, that

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that we may be all in the our Saviour : oh honour us so far, that we may honour thee. We pray thee strengthen our weak faith quiet our consciences, we would not live a day longer, then that we may honour thee; tread Sathan under our feet, fit us for our places and employments, let not our conditions be so low, but that our hearts may be lower; wee are posting to death, oh let sin dye before we dye : let us know our names are written in the book of life, before thou take away our life.

Look upon thy servant our dread Sovereign , *Charles, of Great Britain, France and Ireland, King :* oh enrich his Royall heart with all those saving Graces of thy Spirit, in order to a wise and happy Government of these Kingdoms. Look upon his Royall Consort, his Royall Relations, the Lords of his Privy Council . and make them blessings to this Nation. Oh sanctifie thy good word, oh give thy gracious assistance to us, both in speaking and hearing : let us hear it as that word by which wee we must be judged, that we may be convinced by it, and say it is the power of God to salvation to every soul of us. Let our meeting be for the better : to all of us, that we may be built up in the most holy Faith : and let us know we have not sought thy face in vain, for Jesus Christ his sake, our dear Saviour, for whom we bless thy Majesty, to whom with thee and the Spirit, be praise for ever, *Amen.*

Mr. Jenkin's Prayer at Christ Church July 13, 1662.

Most blessed and holy Lord God, thou art infinitely beyond our apprehensions, who wast infinitely happy before the world was made, and wantest none of thy creatures, nor their services to make thee more excellent, then thou art in thy self:

wee

wee daily want thee, thou never wantest us, thou art pleased to make use of Ordinances, Ministers, Sabbaths, as thy Institutions to accomplish and bring about the great work of thy glory and mans Salvation, yet Lord thou dost not need them, thy Spirit is not made efficacious by these things, but it is that that makes these things efficacious, tho thou art pleased to tie us to them, when wee may have them and duely enjoy them. yet thou dost not tie thy self to them: we desire in these our addresses to eye the happinesse of Saints that depends upon him that depends upon none, We are here in thy presence by thy goodness and grace? Oh whither should we go but to thee, and how should we come but by thee, oh strengthen our faith kil our corruptions, in flame our love, give us assurance of thy love to our souls: oh that God would teach us how to pray, that we may taste and see how good the Lord is this day, that our souls may be filled as with marrow, that we may by our own experience be able to say, *it is good for us to draw nigh to God, and that a day in thy house, is better then a thousand elsewhere:* that there may be a communion between us & God, let there be a disunion between us & sin: we confess we brought sin enough into the world with us to cause thee to withdraw thy blest self from us & to cast such unprofitable servants as we are into utter darkness, we have bin a long time in thy school, & yet how dull are we? we might have bin teachers of others, but we need our selves be taught which are the first Principles of the Oracles of God, we love lesse then wee know, & we do lesse then we love, we have neither done that good nor received that good which we should, or might have done and received: we have beene Trees that have cumbered the Ground

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in thy Orchard, but we have brought forth no fruit.
Wo unto us that we have not known the day of
our visitation; many of us have one foot in the
grave, and yet we have lived without God in the
world, we are wise in every thing, but in our own
salvation; we live as if hell were a priviledge: those
of us that have some knowledge of thee, have great
cause to repent that wee have walked so unwor-
thily of God, which of us pray continually, & ser-
vently, or live the life of faith: we confesse we nei-
ther take our afflictions humbly, nor our mercies
thankfully, nor want our comforts contentedly,
nor fill up our relations fruitfully: we live as if hel
were a scarecrow, as if all the threatnings of thy
word were an empty noise, as if there were neither
sweetness in heaven, nor bitterness in hell. When
we come into thy presence, where are our hearts?
what earthly dispositions do we bring along with
us? the sins of our prayers cry louder then the sup-
plications of our prayers, what hypocrisie and
formality cleaves unto us. if thou dost not look up-
on the iniquities of our holy things with an eye of
pitty what will become of us? O Lord be pleased
to smell a sweet savour of rest & peace through thy
dear Son. O Lord it is only his precious blood that
can sprinkle our hearts, and quiet our consciences,
and no other thing: we do renounce all our owne
works, & we cry out in our selvs, undone, undone.

It is through thy beloved Son that we are accep-
ted, and therefore to that end being us to him by a
saving operation on thy part, & by our lively trust
through the Covenant of thy grace on our part: let
there be such a unity between Christ and us, that
all the power of hel may not be able to seperate us
from thee: speak peace to our hearts, still our con-
sciences, say I have received a sacrifice for you, I
shall

shall befriend you: I will be just and faithful to forgive your sins, my law is fully fulfilled by another though broken by you: my justice is fully satisfied by another, though provoked by you, my wrath is ceased by the means of another, though incensed by you.

Oh Lord, what a cordial would this be! canst not thou amongst this great multitude of people espy some that through the Spirit of thy Sonne would worship thee in thine own way: speak peace to every such soul. Is there any soul before thee O Lord to whom thou hast given the grace of desire, O Lord give them grace according to their desire; and thou which didst regard us when we were running from thee: do not reject us now we are drawing near thee; & thou which bidst us believe by the command of thy Word, help us to believe by the operation of thy Spirit, draw us that we maybe able to follow thee: thy loving kindnes is better then life

Some do say *Who will shew us any good?* but Lord, lift thou up the light of thy countenance upon us and that will glad our hearts more then in the time when increaseth Corn, or Wine, or Oyl. Let it be fair above head when it is durty below: let us see one contrary in another, let us confute an eye of sense with an eye of faith and when we come to see nothing here that can gratifie our senses, let us have something to quiet our souls.

We would fain be at war with sin that we may be at peace with thee: though we cannot return as much as we have received, yet help us to return as much as we can: give us repentance unto life repentance from dead works & mourning far greater or the remembrance of sin when we had pleasure in the committing of sin, those secret distempers in
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our souls, that no eye sees but thine, let us cry out,
*wretched men that we are, who shall deliver us from this
body of sin?* And as the fear of condemnation doth
decrease so let the fear of transgression increase: and
because O Lord that thou hast not made us to bleed
with thy greatness, O Lord make us to blush with
thy goodness; let us as truly desire that heaven
would enter into us in the way of holiness here, as
we desire to enter into heaven in the way of happi-
nesse hereafter,

Let us see that our kindness to sin is cruelty to
our Saviour let not that live quietly one minute
with us that would not let Christ live: let us see
there is nothing small, by which the great God is
offended and an immortal soul is damned: we are
to be in the world but for a while, to take a turn or
two and be gone: oh that we might make it the
business of our life, to get into Christ, though it be
the scorn of men and burdensome to nature, yet
this is that which will bring us peace at the last:
let us be what we professe our selves to be, let us
love Christ and evangelically keep his commande-
ments, let us live by faith, let us keep thy Com-
mandments, let us be above the world in the world,
above the love of life and above the fear of death,
let not the smiles of the world allure us, nor the
frowns thereof affright us from thee, but in all
these things let us be more then Conquerours
through Iesus Christ, Let us love him much whom
we cannot love too much: help us to be above the
power of Hell, let us ever say, *My soul it is good for me
to draw nigh to God.* Let us be willing rather to be
saved with a few than go to Hell in a crowd; let
us live as if eternity were long and life but short:
let us thrive in holiness, and be brought nearer to
thy

thy self by ever dispensation; let us in this our day know the things that concern our peace, before they be hid from our eyes, and know the time of our visitation: and though God suffer long, he will strike at last. oh Lord, bow the heavens, and come down among us at this time, and be with the unworthiest of thy Servants, and give unto him a door of utterance, and to this great people a door of entrance, and let them be all taught of God, and let them more truly find that the great God is teaching to the heart, when that a weak worm is speaking to the ear; let all the work be done by thee and let all the praise redound unto thee, and let him that is with us, be greater then he, that is in the world, behold us in the Son of thy love, smell a sweet savor of rest, on these our poor prayers, speak peace to our consciences, rebuke the Tempter, tread him under our feet shortly; raise us up to newness of life, let us remember when that which is perfect is come, that which is imperfect shall be done away: hear us, and help us, through our dear Redeemer: let us live for him here, and wish him hereafter, and all for his sake, whom not seeing wee love, in whom believing we rejoyce with joy unspeakable, and full of glory: to whom with thee, and thy Spirit, be glory and honor, now and for ever, Amen.

Mr. Cradock's Prayer, at St. Sepulchers, August,

10. 1662.

Most glorious, and most gracious Lord God. who art God, and Father of our Lord Jesus Christ, who hast put thine own name and stamp upon this day, wilt thou be pleased to appear now and prepare and dispose our unprepared, and indisposed souls, for holy observation of this thine own holy

ly day : will the Lord vouchsafe us the incomes of his spirit, and influences of his grace, whereby we may be enabled to offer up spiritual sacrifices, which may be acceptable to Iesus Christ. Lord, thou requiest praying hearts, but thou hast not commanded us to use Prayer-books, and if thou wilt give us the spirit of Prayer, we shall not need them. Lord give us praying hearts at this time, let us find by experience that thy Sabbath is a day of souls opportunity, that thine ordinances are full of marrow, that thou hast not said unto thy children, the seed of Jacob seek my face in vain.

We acknowledge we are unworthy to lift up our eyes to heaven, we have cause enough to cry out, God be merciful to us sinners, undeserving, ill-deserving men and women, we acknowledge our natures are blots of all wickednesses, we are by nature enemies to thy Majesty, heirs of death, children of darkness, slaves to sin, captives to lust, dead to sins and trespasses, how are our understandings darkned and our hearts hardned; what are our hearts but a store-house of malicious thoughts; a brothels house of adultery; a Pallace of pride; we are by nature wholly flesh, totally opposite to the holy Lawes of thy Majesty. and were it not for thy renewing or restraining grace, we should break forth into as vile abominations as the vilest of men. Our lives have been a continual piece of rebellion against God, who didst make us, and dost feed and cloath us; all thy paths have been paths of mercy to us, but we have requited thee evil for thy good, and hatred for thy love: O foolish men and women that we have bin, we acknowledge our Gospel sins are of a deep dye; thou hast not bin a wilderness or a land of darkness to us, we have been exalted

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to Heaven in the means of salvation, but oh how
thort do we come of knowledge to the time and
means we have enjoyed and our obedience comes
thort of our knowledge: we have not walked up
to that light which thou hast given us.

We desire to lay our selves low before thee, oh do
thou open our eyes, and present us to our selves,
shew us the vileness of our lives: Blessed be thy
name, that thou hast laid help upon one that is
mighty, to save all that come to thy Majesty by him?
and thou hast promised all that believe on him shall
not perish but have everlasting life. Oh help us to
receive him in all his offices in our hearts, help us
to give him the keyes of our hearts, and help us to
live and die to him that dyed for us, and let our
souls be united to thee by him, that his death may
be ours, and his life ours. and his intercession ours!
oh let our unity to Christ be demonstrated to us by
our communion with him, and conformity to
him in grace and holinesse.

And we pray thee, dearest Lord, pardon our sins
in the court of Heaven and in the court of our own
consciences, besprinkle our consciences in the blood
of Christ, and say to all before thee at this time, that
desire to tear thee more, and serve thee better: *Sons
and Daughters be of good cheer, your sins are forgiven you.*

And do not only justifie us but sanctifie us, purge
our consciences from dead works, inform our un-
derstandings, conform our wills to thine holy will,
let our hearts and lives be conformed to the Image
of thy Sonne, that beholding thereof, we may be
changed from glory to glory, and let us have more
knowledge of thy will, that we may do thy will,
and suffer thy will with more patience, and be fil-
led with the fruits of righteousness, which are to
the

the glory of God. Let us not be empty Vines that bring forth fruit to themselves, but let us bring forth fruit to God whereby thou mayst be glorified, oh plant that great grace of self-denial in our soules and let us take the Crosse of Iesus Christ and follow him wheresoever he goes.

Remember all thine, extend thy favour to those thou hast cast on Beds of sic'nesse, and let there be a living change wrought in them, before that change by death shall come. And that are drawing nigh their time of Travel, let the arms of the All-sufficient God be under them, and be better to them then their faith or our Prayers. And look graciously upon poor Children, intitle them to an inheritance that faileth not away, make them a blessing in themselves, and a blessing to their Parents. And those that desire the conversion of Relations that walk in wayes of perdition, do not let them find peace in any way against thy Majesty, and let them know that sin will be bitter in the latter end.

Look upon us that are before thee at this time, before we go hence and shall be here no more, make thy face to shine upon us, let our coming together be for the better and not for the worse to any of us, Let thy poor Servant be able to deliver thy message plainly and powerfully, and give thy people hearing ears and obedient hearts, and let us rejoyce that we did wait upon thee in thy worship this day, and all for Christ his sake, in whose Name and Words we call upon thee.

Our Father, &c.

Doctor Manton's Prayer, at Covent-Garden.

O Lord God, all that we can do, is nothing, of our selves, we can do nothing, oh let us
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have the gracious assistance of thy Spirit at this time, let thy love constrain us, say unto us, *thou art our salvation*, Do not say, that *we shall fill up the measure of our iniquities, and there shall be no hope for us*. Oh Lord, we are ashamed that we have waited so long in thine Ordinances, and have got no more profit to our poor souls; but we have given up our hearts to the pleasures and vanities of this world that are but for a season: even those that thou hast drawn out after thee, do not walk worthy of thee (answerable to that blessed hope of future happiness) in the midst of a crooked & perverse generation. Jesus Christ is to many of us become a stumbling block, & a rock of offence, while our hearts are carried out after the world with such strong affections. Oh when shall we carry our selves so, as those that profess themselves to be seekers of a better life? we come into thy presence now for strength, do thou manifest thy self to us: thou hast promised to pour out thy Spirit upon all flesh, oh let it be unto us according to thy promise.

Oh Lord, our hearts naturally are averse to thee, so that of our selves we shall never be able to do any thing that may be well pleasing to thee: but do thou regulate us by thy blessed Spirit, that we may observe thy Statutes and do them, and that thy Commands may not be grievous to us, that it may not be burdensome for us to do the work of God; O Lord when shall our hearts be made sound in thy Statutes? we wait upon thee in the use of thine Ordinances, that we may have a new supply from thee, that at length we may come to see that thou art at work with us to save our souls; O help us to be followers of them, who with faith and patience do follow thee, and to do nothing unbecoming
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our holy call : suffer us not to swerve from thy
Commandments, but let us have a constant and
earnest desire after thee.

Let the choicest of thy mercies come down upon
our Sovereign Charles, King of England, Scotland,
France, and Ireland, let his heart be guided by thee,
and let him alwaies set thee before his eyes, that un-
der the shadow of his Government, we may have
peace in all godliness and honesty. Bless him in
his Relations, in his Councils, teach our Senators
wisdom, be with all thy faithful Magistrates and
Ministers, let them be a terror to evil doers, and an
encouragement to them that do well. Be with us
in the way of thy worship, we are here met together
to hear and handle thy holy word, oh do thou
command it to light upon all our hearts, let it come
in the evidence and demonstration of thy Spirit :
and all for Christ his sake. for whom we bless thee,
to him, with thee, and thy Holy Spirit, be praise
and glory for evermore.

Dr. Alesley's Prayer at Giles-Cripplegate.

HOly and great God of heaven and earth, such is
the condescension of thy grace, that thou art
pleased to manifest thy special presence to thy poor
creatures, though thou hatest sin with a perfect ha-
tred, yet thou lovest sinners with an infinite love
though thou art of purer eyes than to behold iniqui-
ty, yet thou art pleased to manifest thy love to sin-
ners that approach to thy service. O Lord, when shall
we admire enough thy grace and love, how thou art
pleased to communicate thy self to a poor man. Dear
Father raise and fix our hearts, help us to mind the
business that we come about, and to deal very faith-
fully with our own souls, in the matters of eternal

moment, O that we could pray, so that our prayers through grace might be returned upon us with a blessing, O that we could wait upon thee to hear thy Word as the Oracles of God, let us hear what Christ will discover to us for our spiritual benefit: Lord grant that our Souls may know what it is to be in the spirit upon the Lords Day, dear Father, thou canst deal with such hearts as ours for the curing of them we pray thee to do it; we must needs acknowledge, hadst not thou laid help upon one that is mighty, that is able to save to the uttermost, we must have perished to all eternity, for we do not know any upon the earth more vile than our selves. The very aggravations of our sins, do render us monstrously abominable, the means of grace we have afforded us, the stirrings of thy Spirit in us, the patience & goodness of God towards us makes it a wonder that our hearts do remain so blockish. But dear Lord, we do find by experience, that our immortal souls are much debased, all the faculties of our Souls are out of tune, our understandings are so dark our conceptions of God are so low, our consciences are so benumbed, that the stirrings of them are scarce discerned or perceived, our affections are spent upon the creature, that we cannot gather them up again, our wills are perverse, our memories are apt to retain the dross, and let out all that is good. we pray thee for Christs sake make an experiment upon our Souls, what thou canst do, what sinners Christ can save, what corruptions the spirit of God can subdue in our souls, teach all our hearts, do not stand behind the wall, and look through the Lattice, do so much as may leave us without excuse. but good Lord, put in thy hand in at the hole of the Door and let thy fingers drop honey upon the handle of the Lord, And, oh set open these

these everlasting Doors, that the King of Glory may enter in, subdue us intirely to thy self, do not ask our wills whether we be willing or no? but make us willing: do not ask us what we would have, but give us what thou knowest is good for us. Dear Lord we pray thee deliver us from sin, according to thy hatred of it: and pour out thy grace upon us, according to thy lov. of grace, that our Souls may be refreshed, that we may find thy thoughts are above ours, as high as Heaven is above the Earth. Dear Father, it is thy promise, that those that wait upon thee, shall renew their strengths: we have no might; the Devil baffles us, our own hearts are treacherous to us, the World intices us to sin against God: Oh! deliver us from all these Enemies, and especially from the plagues of our own hearts, that we may perfect holyness in the fear of God; give us Spiritual blessings, whatsoever thou givest us or whatsoever thou deniest us; thou knowest thou art rather willing to give us Spiritual blessings, then any other mercies, and we want spiritual mercies most, oh give us spiritual mercies, that we may say, *This is the way of God in his Sanctuary*. Where Grace is not wrought work it? where it is begun encrease it. Dear Father convince those that are yet not convinced: make thy Word a quickning word, an ingrafted word, to the saving of our Souls, help us to hear, as for our lives, and as those that long after God, Hear Prayers for the King. bless him in his Royal Relations, & grant under him we may live a quiet life in all godliness & honesty. Bless the Magistrates, and help them to remember, that causes one day must be heard over again, help thy Ministers to keep close to thee in ways that are wel pleasing. Be with us at this time, Lord assist the meanest of thy Servants, let our souls

now find, that thou dost magnifie thy Word above all thy Name: do us good, receive us, quicken us, that we may live in Heaven upon Earth. that we may know what it is to be filled with the fulnesse of God, and know the heighth, breadth, depth, and length of thy love, that passeth knowledge.

Communicate thy self to us, as thou usest to do to thy people; let us feel thy presence, let us not think of any thing, but the businessse we are about, let us with singlenesse of heart, let our selves to mind the concernments of our immortal souls: and all we beg for Christ his sake who has taught us thus to pray,

Our Father which art in Heaven, &c.

Dr. Bate's Prayer, at Dunstons in the West.

OH Lord, thou art a most holy high God, the glorious Angels when they stand before thee, cover their faces, yet they never did violate thy laws and if they, how much more need have we to do it.

We are sinful dust and ashes, our solemn Services are sin: we desire to approach thy presence, and to have an eye to thy glory in all our services and addresses!

We beseech thee give us a serious and a deep sense of our own hearts, and vile affections, that we may cast our selves down at thy feet with all humility.

We have infinite reason to be abased in our selves, our God help us.

We came into the world with sin, and as soon as we did breath in the Air, we infected it: There is an infection and pollution in all our faculties; what coldness is there in our affections and what unbelief in our faith, and our wills do stand opposite against thy holy nature.

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We confess we have had ten thousand experiences of those corruptions that are within us; for our whole lives are full of provocations against God,

How many vain thoughts, and how many rebellious actions! Blessed Father, we confess we are out of measure sinful, we have sinned against the clearest convictions of thy word, and the tender compassions of thy Gospel, against the most severe promises we have made of our service to God against the checks of our own consciences; We confess, the sins of the heathens who live without God in the world, are small in comparison of ours, and we fear therefore a greater degree of wrath will fall upon us.

Oh Lord, how many ways hast thou used to reclaim us? what Arts hath thy blessed Spirit used? how many times hast thou approached to our souls & showed us something of thy glory, & the glory of Heaven & the terrors of Hell! the one to allure us, and the other to scare us. But oh, how many times have we grieved thy blessed Spirit who came to seal us, & despised thy Son who came from Heaven to earth & liv'd a sorrowful life, & died a shameful death! how often hath he offered us grace and glory if we would bow to his Scepter! but we have prefer'd a base lust before that excellency that he has purchased us: oh how often hast thou condescended so far, as to intreat us to be reconciled! how easie hast thou been to forgive us, and how hard have we been to be forgiven. 3 We confess thou might'st pass an eternal doom upon us: for we are sensible of the dishonour that we have brought upon thy name.

Do thou at this time strike upon all these rocks that are in thy presence at this time: give us hearts of flesh, let our repentance prepare us for conversion, let there be such a thorow conviction that thy
grace

grace and mercy may be admirable in our eyes.

We intreat thee hear us, pardon all our iniquities, let us be monuments of thy grace and favour: speak peace to our consciences, convey those cleare evidences of thy love unto us, that may inable us to scatter all our fears, that we may rejoyce in God, and have hope of Glory,

Let the Image of thy Son be engraven in all our hearts, and let our souls be made subject to him, while we are in the world, preserve us from the evil of it.

If thou givest us outward happinesse. give us withall inward holiness: and if we do suffer, help us with patience to bear all, knowing we are in our journey, and our passage to a better life: and let our whole time be spent in a serious preparation to appear before thy Tribunal, and let us consider the state of thy unchangeableness of the state hereafter.

Remember thy whole Church, make the name of Christ glorious in the world, shed abroad thy light and thy truth: heal our backslidings and love us freely: Let thine Ordinances continue among us, and let thy blessing descend upon our Sovereigne Lord the King of England Scotland, France, and Ireland, Defender of the faith. Incline his heart to thy Law, make him an instrument of publike good, protect his person, and give him prosperous affairs.

Bless his Royal Consort, his Relations, his privy Council, let them promote solid piety, and real godliness.

Bless the Ministers of thy Word and Sacrament. Let their labours be precious in thy sight, and remember all afflicted ones: revivē thy mourners, and

and let thy grace answer all their fears. Let thy presence be in the midst of us, and help us to hear as our last, and let us be raised nearer Heaven, and make thy word powerful and effectual to all our souls, and let thy word subdue our lusts, and all we beg for the sake of Jesus Christ, in whose name and words we sum up our imperfect prayers,

Our Father which art in Heaven, &c.

*Doctor Iacombs Prayer, Aug. 10. 1662. at Martin's
Ludgate.*

Blessed God, thou art a God blessed for ever: thou givest mercy to all returning and repenting sinners, thou art worthy to be praised by all that draw nigh unto thee.

Thou hast vouchsafed to us one Sabbath more, oh that we might all of us be in the spirit upon the Lords day, that whatever we do, we may do it in the strength of God, that we may offer spiritual sacrifices to God this day, through our Mediator the Lord Jesus,

It is very great condescension, that thou shouldst suffer such as we are to come unto thee, O Lord we are unclean, we are unclean, from the crown of the head, to the sole of the foot; we are overspread with the leprosy of sin, all the faculties of our souls are defiled, our understandings are darkned, our wills are corrupted: we have affections but they are carnal, we have hearts but they are impure, we have consciences but they are seared. And as our inward man so our lives are unholy, as the fountain is so is the stream, besides that our generall guilt: that we brought into the world, we are guilty

of

of innumerable of actual transgressions against thy holy law. We think oh Lord there are not greater sinners in the world than we : Our sins are attended with many aggravations.

We have sinned against prayers, against vows and promises ; we have had as much light shining before us, as any in the world have had : great is our unbelief. Oh that we could lay these things to our hearts ! We do refuse to come to Christ, we go about to establish a righteousness of our own, and neglect the righteousness of God by faith in Jesus Christ, how are our hearts glewed to the present things of this world ! oh what do we do for thy glory ! how unreformed are we under all the ways of God, that he has taken to make us a holy people ! give us a sight of our sins O Lord ; we confess sometimes we do make some formal confession, but we do not find our hearts melted for sin as they should.

Oh take away from every one of us this heart of stone, and give a heart of flesh, give us tender hearts, make us sensible of all our departing from thee.

Oh let us look upon him whom we have pierced, and let us mourn, that the water of penitential sorrow may flow from us, we are strangers to our selves we do not see what a Hell there is in our nature : oh how should we put our mouths in the dust, and loush our selves, if so be there might be hope !

Oh Lord, convince us of sin give us such a sight of sin as may make us flie to thee, give us such a sight of our own guilt that may prepare us for the grace of God ; now we are stung with the fiery serpent, help us to come to Jesus Christ our brazen serpent, give us the holy spirit, to bring us out of the state of nature, o let that God that made us creatures, mak's new

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creatures, oh Lord we are thine own work, but we are dead in trespasses & sins give, us grace, and speak a word to them that are dead, put out thine almighty power and draw some sinner to Christ this day, and those that have any breathings after thee, Oh thou that gavest them that desire carry on thine own work in them, where thou hast begun a good work cary it on, let sin as the house of *Saul* grow weaker and weaker, and grace as the house of *David* grow stronger and stronger: oh increase our faith. oh Lord in this time we do not only stand in need of grace, but of a great measure of grace oh help us by faith to rely upon God that thou mayst help us at last: bless with us al thine, remember thy people from one end of the world unto the other, thy people are very low this is a time of *Jacobs* troubles, the bush is burning every day, oh thou the hope of *Israel* and the Saviour thereof, shew thy self in mercy to these Nations. We blesse thee for all thy mercies, that thy judgements do not seize upon us every day, that thou dost not sweep us away, that thou dost not rain fire and brimstone on *England*, as thou didst on *Sodom*: our sins cry aloud to Heaven for vengeance; God is greatly provoked every day, and it is a miracle of patience that yet thou hast not destroyed us. God can pardon the sins of the Nation at once, but we are not fit for pardon, we do not humble our selves, Oh Lord humble us: give repentance to *ENGLAND* from the highest to the lowest, that we may return unto thee.

We desire to blesse thee that our enemies have not had their wills over us: they said they would pursue and overtake, and satisfie their lusts, but God did blow upon them, and they did sink in

in the mighty water, and thou hast yet preserved thy Church; we pray thee do not leave us, nor remove thy Gospel, whatsoever thou dost. Pour down the choicest of thy blessings upon our Sovereign *Charles*, by thy Grace, of *England, Scotland, France, and Ireland*, King: bless him with the blessing of Heaven and Earth: make him a blessing to all of us; bless him in all his relations; the Lords of the privy Council, look on them that have desired an interest in our prayers. Known to thee are all of them, know their souls in this time of adversity; make their beds in their sickness; give faith to them that complain of unbelief; give faith to give the spirit of prayer to those that complain they cannot Pray. Be a Counsellor to those that want Counsel in their affairs either by Sea or Land, let thy blessing go with them wherever they go, spare the lives of children if it be thy will.

Prepare us for thy good and holy word, let it be a favor of life unto life, and let it come with power unto us. Oh let us hear it as thy word, not as the word of a poor man, but as the word of God, and al for the Lord Christ his sake, for whom we beseech thee to whom with thee and the Spirit of Grace, be given Glory and Honor for evermore.

Mr. Watsons Prayer in Walbrook, July 8 1662.

O Lord God all our springs are in thee, It is good for us to draw nigh to thee through Jesus Christ; Thou art all fulness, the quintessence of all sweetness, the Center of all blessedness, thou art the Father of our Lord Jesus Christ, and in him our Father, thou art our light, thou givest us these blessed opportunities of enjoying Communion with thy self, God blessed for ever,

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These mercies are forfeited mercies, we have abused the blessings of thy house, we have grieved thy blessed spirit; therefore it is just with thee to deprive us of these comforts, and to make us know the worth of these mercies by the want of them.

Lord, we desire to judge our selves, that we may not be condemned with the world, righteous art thou O Lord. and just in all thy judgements, we confess we are unworthy to have any converse with so holy a God; we are polluted dust and ashes, not worthy to tread thy Courts. and it is of thy mercy that we are not consumed, how often have we plucked fruit from the forbidden tree? we have sinned presumptuously against the clearest Light, and the dearest love, alwayes have we sinned, thy footsteps have dropt fatnesse, thou hast shown mercy to us. but the better thou hast been to us, the worse we have been to thee; thou hast loaded us with thy mercies, and we have wearied thee with our sins, when we look into our selves. oh the poison of our natures, what ever the Leper did touch, was unclean. Thus do we by our spiritual leprosie infect our Holy things, our prayers had need have pardon, and our tears had need have the blood of sprinkling to wash them: how vain are our vows? how sensual are our affections! we confesse we are untuned and unstrung for every Holy action, we are never out of tune to sin, but alwayes out of tune to pray: we give the world our male affections, and our strong desires, we should use this world as if we used it not, and alas we pray as if we prayed not, and serve thee as if we served thee not, there is not that reverence, nor that devotion nor that activeness of faith that there should be, Lord if thou wouldst say thou wouldst pardon all

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all our sins to this time, only judge us for this prayer, wo unto us: what breathings of unbelief and hypocrisie is there now, when we approach unto thee? we pray thee pardon us for Christs sake, who can tel how oft he doth offend? we can as well reckon the drops of the Ocean, as number our sins, we have filled the unnumber of the Nations sin; but we have not filled thy bottle with our tears. This is that that doth exceedingly aggravate our sins, that we cannot mourn for sin, we can grieve for our losses, but we cannot mourn for our unkindnesses, we have crucified the Lord of life, sin has not only defiled us, but hardened us, nothing can melt us but the love of Christ; nothing can soften us but the blood of Christ, oh withhold not thy mercies from us, oh help us to eat the Paschever with bitter herbs let us look on Christ & weep over him, let us look on a broken Christ, with broken hearts, & on a bleeding Christ, with bleeding hearts: let us mourn for our dissingenuity, that we should grieve that God that is alwayes doing us good. Oh humble us for our unkindness, and for Christs sake blot out our transgressions, they are more than we can number, not more than God can pardon.

Though we have lost the duty of Children, thou hast not lost the goodness of a Father, let us be held forth as patterns of mercy, so shal we trumpet forth thy praise to all eternitie, what ever afflictions thou layest upon our bodies, let not our sins be unpardoned, let not sin & affliction be together upon us, let there be peace in heaven, and peace in the Court of Conscience, we have found this part of thy word true, *in the world we shall have trouble*, let us find the other part true, *in Jesus Christ we shall have peace*. Oh let peace & holiness go together, make us new creatures,

titres, without faith Christ will not profit us: when we can call nothing in the world ours, let us call Christ ours, Lord, draw thine Image every day more lively upon us a more lively hope and a more inflamed love to Christ, Let us have a spirit of courage & resolution, keep us from the fallacies of our own hearts, keep us from the defilements of the times, make us Pure in heart, that we may see God, that we may have Gospel spirits, humble spirits, meek spirits: as Christ did take our flesh, let us partake of his Spirit, Why dost thou imbitter the breast of the creature to us, but that we should find the sweetness of the promise? there is as much in the promises as ever. let us live upon God, let us cast ancor in heaven & we shall never sink.

Show down thy blessings (even the choicest of them) upon the head and heart of our dread Sovereign Charles, by thy appointment of *England, Scotland, France and Ireland*, King, Defender of the faith: Let him see wherein his cheifest interest 'lies let him count those his best subjects that are Christs subjects: Bless him in his Royal Consort, in his Royal Relations: the Lords of his privy Council, let them be a terror to evil doers and encouragers of those that do well.

Bless all thine Ordinances to us, make them to be fullness of life to every one before thee, we are come this day to partake of them, oh pour in wine & oyl into our souls let us be a watered garden, let this blessed Sacrament be a poyson to our lust, and nourishment for our grace. Hear us, be our God, follow us with mercy, crown us with acceptance, and all for Christ his sake, whom not seeing we love, in whom believing we rejoyce, to Christ; with thee, and the holy Spirit, be glory, honour, and praise, now & for ever,
Amen.

Mr. *Lye's* Prayer July 20. 1662, at Allhallowes Lombard-Street.

O Lord, our great God, thou canst do all things, for thou dost dispose & govern all the ways, and works & words of thy Creatures to thine own praise, We thy poor Creatures, the workmanship of thy hands the price and purchase of thy *Sons* blood, do desire this morning to fall down and humble our selves at the throne of thy grace, we desire to lift up an eye of faith to thee, that thou mayest dart an eye of love to us, since thou hast commanded us to come unto thee, O blees us now we come, Let it not be in vain for any of us from the highest to the lowest from the richest to the poorest that we have sought thy face this morning. Blessed Father, pour down a spirit of Prayer, a spirit of Preaching, a spirit of rejoycing a spirit of practising in the midst of us, let us not only be enabled to know what to do, but to do what we know. Thou that didst cure the eyes of the b'ind with clay and spittle, oh heal that natural dimness that is in the best of us: Thy rod in the hand of *Moses*, brought water out of the rock, oh do thou strike upon these rocky hearts, that our adamantine hearts being softened may gush out into Rivers of tears, O draw our sins in the red sea of our Saviours blood: help us to smite upon our thigh, and to ask our selves what we have been, and what we have done and humble us under the omission of any commanded duty, and the commission of any forbidden sin, sins of thoughts, words, and deeds, sins against the law against the Gospel of youth, manhood, and old age: sins before, under, & since conversion, sins against prayers, vower, promises, covenants and oaths. Oh Lord, if thou didst prefer thy bill against us, we could not stand if we were weighed in the ballance of the sanctuary, we should be found too light. But holy
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Father, remember not against us our former sins, but rather have mercy upon us, according to thy loving kindness, cross and blot out our iniquities, blot them out so fully and wholly, that it may be to us as to *Indab* in the promise, that the sins of *Indab* should be sought for and not found.

We have read that a flood of sin brought down a deluge of water, that they covered the tops of the mountains. O let thy deluge of mercy cover the tops of the mountains of our sins. It is the glory of a God to pardon great sins; we desire to turn unto thee with our whole hearts, do thou subdue our iniquities, let us be not only cleansed, but let us have the efficacy of the Spirit of Christ to wash us from the guilt of sin, because we boast we are not under the Law, but under Grace. Be gracious to our Sovereign Lord *Charles*, King of *England, Scotland, France and Ireland*: It is thy promise that Kings shall be nursing fathers to thy children; grant that under the shadow of his Majesty thy people may may be protected, that we may live a quiet and peaceable life, in all godliness and honesty: oh let thy people possess the land, from *Dan* to *Bersheba*: oh give us Scripture Magistrates, and Gospel Ministers, as long as the Sun and Moon endures. Let thy Word be sanctified to us; let it not be only as water to get out our spots, but as a refiners fire to purge our dross, and take away our sin. And holy Father, where thou hast begun a good work, do thou go on, & bring it to perfection; let not the light that is in us, be like the glimmering light of the evening, but as the light of the morning, that shineth more & more to the day. Let our best wine be kept till the last; let the end of our lives be the end of sinning. Thou hast cast our lot in the midst of temptations of all sorts, thou hast brought many of us through the red Sea; but yet we are in the wilderness

with *Zela* and *Zalmunna*, and those that dwell at *Tyre*, the children of *Ammon*, *Moab*, and *Mount Seir*, and all the forces that hell can make against us; oh put upon us all the whole armour of God. Now in these days of error gird us with the girdle of truth: oh now in these days of falsity, give us a helmet of hope. Now the devil darts at us, give us the shield of faith, oh give us the sword of the Spirit, of the word of God, that it may enable us to confute the gainsayings of foolish men.

Oh help us to pray with all manner of prayer, constantly, fervently, faithfully, feelingly, that we may stand & not fall, & that not in our own strength but in Gods. To this end be with us, upon this thine own day, our *Manna* falls every day, & is doubled upon the Lords day: oh let us be as thy servant *Iohn* in the spirit upon thine own day: let God by his spirit come into our spirits, understandings, consciences, wills, memories, and affections that all our conversations without, and affections within may be obedient to thy word.

Enable thy servant to deliver thy word faithfully: God forbid thy servant should stand upon so sandy a foundation as the wisdom of man: one *Isa* of thy word has more wisdom in it then all men and Angels have. Good Father give thy people a hearing ear: it is too much they have played by the light of thy candle, & slighted thy *Manna* so long: oh now therefore to day give us to hear, & know, & believe, and do the things that concern our everlasting peace: hear us for Christ his sake, to whom with thy blessed self, and Spirit, be glory now and for ever.

The Prayer of Mrs. Caryl, at Magnus Bridge, fort.

OH our Father, what a priviledge is this that we may draw near to thee! all our fresh springs are in thee: the creature is but a dry heap. a barren wilderness: tis but a cistern, it has no water of its own, nor
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can it hold that is poured into it: Oh that our hearts were taken off, and dis-engaged from all things on this side thy self, that we could say with thy servant When have we in heaven but thee? and on earth, there is none that we desire in comparison of thee, then though our flesh and hearts fail us, yet God would be our portion for ever. We pray thee manifest thy grace to us at all times, and especially at this time, that we may come before God in this publick worship as we should, let us see thy goings out in thy sanctuary, and let us be satisfied with the fatness of thy house, and drink of those pleasures that are for evermore. Lord we have given thee cause to withdraw from us: for we have not laboured to be fruitful under fruitful means, and therefore thou in judgment mightest make them hereafter to be fruitless unto us, and because we have taken no pains to get good by them thou mightest justly say they shal do you no good we have heard much of thee. but little we acknowledge: thou mightest judge us, because we know so little, and thou mightest punish us because we do so little of what we know, according as that faithless servant was punished; which knew his Masters will, and did it not. Oh! where be those manifestations of God that we have had, have we not had the light of the knowledge of God shining to us in the face of Jesus Christ, but we have not rejoiced in this light, but have compassed our selves about with sparks of our own kindling, & therefore it is just we should lie down in sorrow.

And yet thou lengthenest out thy patience to us, and yet we have one opportunity more to come unto thee, oh we pray thee let us understand the things belonging to our peace, before they be hid from our eyes: let our souls be bound in the bundle of life with Christ Jesus; we pray thee that that spirit of thine may strengthen us,

us, that that spirit may guide us, and lead us into all truth : leave us not to our own strength, nor to our own Counsel, but shew us the secrets of thy words & works : thou hast promised thy secret shall be with them that fear thee, and thou wilt shew them thy Covenant : and as thou dost give us thy Sabbaths, so give us to thrive by them, and help us to grow as the herb, and send forth our fruit as *Lebanon*. Let thy Word come with power on every one of us, that it may not be as the bearing of the air, but let it fit us for duty, that we may honour our God in the midst of these changes until we come to that place where there is no change : and all for the sake of our dear Lord Jesus, to whom with thee, and the blessed Spirit, be glory and honour now and for ever.

Mr. Venning's Prayer at Olaves, before Sermon.

OH Lord God, thou art that fountain of life ; yea thou givest to all life. It is necessity draws us now unto thee & we acknowledge it is a very great favour that thou wilt admit us to come into thy presence. Indeed thy services we do, are not worthy thy acceptance, thou gettest nothing by them, but the gain of godliness is to our selves ; but wo unto us what a loss, and what a curse will it be to us to have a form of godliness, and yet be ungodly : Oh Lord, how should this indear thee and thy word, & thy service, that thou wouldst have us to do good for our own sakes ! thou turnest our obedience into priviledges, thou hast made the means of our happiness a part of it : If there were no other glory but to glorifie thee, O what a glory would it be to be found doing thy will ! there is a sweetness to be found in it more than in the honey or the honey-comb. It is a great happiness to be conformable to God, to be loving to God, to be like to God, is
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the greatest happiness that we can be capable of; If we were now in heaven, we could not have other happiness but this in a greater degree. Oh Lord! how should our souls be drawn forth to acknowledge thee! may we not cry out in admiration, Lord! what is man! & among the sons of men, what are we that thou art so mindful of us? thou mightest have display'd thy word to many thousands in the world, and we left ignorant; but blessed be thy name, thou art pleased to admit even us also therunto. Oh let it not be a small thing to us, seeing we may not live to serve God. Oh Lord! in Christ it will be worth our while to live, and in him 'twill be worth our while to die: oh that we may mind the end of living, and the end of dying, and that whether we live or die, we may be the Lords. And if we do beg to be pardoned, where are the souls that desire to be purged! if thou shouldst let us have our wills. O then we should think thou wert a good God; whereas it is thy great love that thou dost deny us our wills: we poor wretches we are up & down as the things of this world do come into us, & go from us. And when we come to die, it may be we would have a Lord have mercy on us in our mouths, & think it strange if God should not give us what we ask: oh Lord convince us now, that we may be willing to be crucified to the world, and to die to sin: Lord we may flatter with our selves, but our hearts do but abuse us while we think there is such contentment in the enjoyment of this world: what is this when we come to die? Alas if we were not besotted, content is sooner gained by self-denial, than by pleasing our selves.

Can we think we shall be at ease till we come to God? is it like to be well with us while our wayes are contrary to the wayes of God? are not thy wayes the wayes of peace? oh un-lust us, we had better part from
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our Idols here, than that they should part us from God hereafter. Lord if there were no other Hell, this is damnation to be a sinner, for this is the nature of sin, to separate us from God, oh help us to account the reproaches of Christ, better than the honours of the Croſe of Christ, better than the Crown of the world. We are Lord as yet great strangers to the life of God, oh let us know what it is to live for thee and to thee, & with thee, that we may say, for us to live is Christ & to dye is gain, & that we may say, *whom have we in heaven but thee, O Lord?* we depend upon thee, let thy goodness be seen, do not put us off with the means of grace: but give us grace it self. And seeing thou art pleased to make use of such a poor thing as the preaching of the Gospel is, & seeing this is the means to bring our souls to eternal life: oh let it be so to us, that we may repent from sin & believe in the righteousness of the Gospel, oh Lord thou know'st all our frailties, & all our necessities, find out them that are dead in sin, & quicken them: find out the hard hearts, & soften them: find out the proud hearts, & humble them, find out the formalists, & bring them to the power of godliness, & pour in wine and oyl into the wounds of the wounded in spirit; & let the administration of the Gospel, be in the demonstration of the Spirit: that as the truth is delivered to us, we may be delivered to the truth, that while we touch the hem of thy garment, vertue may come out from thee, thou hast said that mercy pleaseth thee, we are sure it will pleasure us, oh let us not lose our time: but do thou teach us to profit & supply our wants, for the sake of our dear Lord, to whom with thee, and the Spirit, be given more glory from now unto Eternity.

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